Al-Kashf wa Al-Bayān ‘an Tafsīr Al-Qur’ān

Volume 20

Unveiling and Elucidation
Of The Qur'ān Interpretation

Al-Kashf wa Al-Bayān 'an Tafsīr Al-Qur'ān

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Volume 20

Surat Ash-Shuʿarāʾ

It was revealed in Makkah except for the verses starting from His saying: "And the poets - [only] the deviators follow them;" up to the end of the surah, which were revealed in Madinah.

It consists of two hundred and twenty seven verses, made of one thousand and two hundred and ninety seven words, made of five thousand and forty two letters.

[2027] Abū Al-Ḥusayn Al-Khabbāziyy Al-Muqri said: Abū Ash-Shaykh Al-Asfahāniyy related to us: Abū Al-ʿAbbās Aṭ-Ṭahrāniyy said: Yaḥyā ibn Yaʿlā ibn Manṣūr said: Ismāʿīl ibn Abi Uways related: My father related to us from Abū Bakr from ʿIkrimah from Ibn ʿAbbās (may Allah be pleased with him) that the Messenger of Allah (PBUH) said: **"I was given the surah where the Cow was mentioned from the former Reminder, and was given surat Taha and the surahs beginning with Ta-sin from the Tablets of Moses, and was given the first surah of the Quran and the last verses of the surah where the Cow was mentioned from beneath the Throne, and was given the Mufassal as an extra."**(1)

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(1) [2027] Assessment of the reliability of the chain of transmission:
Very weak chain of transmission as it includes Abu Bakr Al-Hudhali who is Matruk. It also includes narrators for whom no biography is available and those about whom no Jarḥ or Taʿdīl was raised.
Authentication of Hadith:
Narrated by Ibn Mardawayh on the authority of Ibn ʿAbbās as stated in Ad-Durr Al-Manthur by As-Suyūṭī 4/415, Al-Qurtubi also attributed it to Ibn ʿAbbās in Al-Jāmiʿ li Aḥkām Al-Qurʾān. The compiler, may Allah have mercy upon him, reported it and Al-Wāhidi reported from him in Al-Wasit 4/148 Surat Al-Hujurāt on the authority of Thawbān from the Prophet (PBUH0 with as similar narration, and its chain of transmission includes Ayyub ibn ʿUtbah Al-Yamāmi who is a weak narrator. Ibn Ḥibbān narrated in Al-Majruhin 2/65, Al-Ḥākim in Al-Mustadak 1/757 (2087), Aṭ-Ṭabarānī in Al-Muʿjam Al-Kabīr 20/225 (525) and Al-Bayhaqi in Shuʿab Al-Imān 2/485 (2478) all of them via the channel of ʿUbaydullah ibn Abi Ḥumayd Al-Hudhalī on the authority of Abu Al-Malīḥ from Maʿqil ibn Yasār that the Messenger of Allah (PBUH) said this hadith, mentioning a similar and more complete version. Its chain of transmission

[2028] Abū Al-Ḥasan Muḥammad ibn Al-Qāsim Al-Māwardi informed us: Abū Isḥāq Ibrāhīm ibn Manṣūr Al-Khayzarāni said: Muḥammad ibn Aḥmad ibn Khanb said: Yaʿqūb ibn Yūsuf said: Yaḥyā ibn Yaḥyā said: Khārijah related to us via ʿAbdullah via Ismāʿīl ibn Abī Rāfiʿ Ar-Raqāshi and via Al-Ḥasan via Anas (may Allah be pleased with him that he heard the Messenger of Allah (PBUH) say: **"Verily, Allah has granted me the seven in place of the Torah, and the surahs beginning with Ta-Sin in place of the Psalms, and he favored me with the surahs beginning with Ha-Mim and the Mufassal, for no prophet had ever read them befor me."**(1)

[2029-2030] We were informed by Kāmil ibn Aḥmad An-Naḥwiyy and Saʿīd ibn Muḥammad Al-Muqri that Muḥammad ibn Jaʿfar Ash-Shurūṭiyy said: Ibrāhīm ibn Sharik Al-Kūfiyy said that Aḥmad ibn ʿAbdullah Al-Yarbūʿiyy related that Salām ibn Sulaym Al-Madāyiniyy said that Hārūn ibn Kathir related via Zayd ibn Aslam via his father via Abu Umamah Al-Bāhiliyy that Ubayy ibn Kaʿb said that the Messenger of Allah (PBUH) said to him: **"Whoever recites Surat Ash-Shuʿarāʾ will have a reward of ten good deeds as much as the number of those who believed in Nuh and those who denied**

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includes ʿUbaydullah ibn Abi Ḥumayd Al-Hudhalī whose narrations are Matruk (abandoned). Taqrīb At-Tahdhīb by Ibn Ḥajar (4313).

See: Ḍaʿīf Al-Jāmiʿ by Al-Albānī (1049) and As-Silsilah Aḍ-Ḍaʿīfah by Al-Albānī (2826).

(1) [2028] Assessment of the reliability of the chain of transmission:

Very weak chain of transmission as it includes Khārijah ibn Muṣʿab who is Matruk, and Yazīd Ar-Raqāshī who is a weak narrator. It includes unknown narrators.

Authentication of Hadith:

Narrated by Muhammad ibn Nasr Al-Marwazi in the Book of Prayer as stated in Fayd Al-Qadir by Al-Munāwi 2/213, but I did not find it in the printed edition of Taʿzim Qadr As-Salah by Al-Marwazi where it is narrated on the authority of Anas, may Allah be pleased with him with a similar version with an addition: "And He gave me the Rāʾāt to the Tawāsin in place of the Gospel." Al-Munāwi said: "Its chain of tansmission is weak." And Al-Albāni narrated it in Ḍaʿīf Al-Jāmiʿ Al-Saghir (1556), also see: Aḍ-Ḍaʿīfah (3051). Al-Qurtubi mentioned in Al-Jāmiʿ li Aḥkām Al-Qurʾān 13/87 on the authority of Al-Barāʾ ibn ʿAzib, may Allah be pleased with him, from the Prophet (PBUH) with a similar wording. Aḥmad narrated in Al-Musnad 4/107 (16982), Aṭ-Ṭabarānī in Al-Muʿjam Al-Kabīr, and this is his wording 22/76 (187) on the authority of Wāthilah ibn Al-Asqaʿ that he said that the Messenger of Allah (PBUH) said: "I was given the seven long surahs in place of the Torah, the Mathānī in place of the Gospel, the Miʾīn in place of the Zabūr, and was favored with the Mufassal." Its chain of transmission includes Saʿīd ibn Bashīr who is weak.

him, and those who believed in Hūd, Shuʿayb, Ṣāliḥ, Ibrāhīm, and the number of those who denied ʿIsa and believed in Muhammad (PBUH).”[1]

In the Name of Allah The Most Merciful, The Ever Merciful

“Ṭā, Sīn, Mīm”(26:1)

The Qurrāʾ differed regarding the mode of reciting Ṭā, Sīn, Mīm in this surah as well as its two other ocurrences. Ḥamzah, Al-Kisāʾi, Khalaf, and ʿĀṣim in some narrations recited it with a kasrah on the ṭāʾ for imālah. The people of Madinah recited it with a sound that goes between fatḥah and kasrah, which is the mode chosen by Abū ʿUbayd and Abu Ḥatim. Others recited it with a fatḥah for tafkhīm (heavy accent). Abū Jaʿfar and Ḥamzah recited it with iẓhār (clear pronunciation) of the nūn here and in surat Al-Qaṣaṣ for the sake of manifestation, but the others recited it with ikhfāʾ (hiding) for the proximity of its articulation point to that of the letters pronounced by the lips.

Ṭā, Sīn, Mīm meaning: Al-Wālibi related from Ibn ʿAbbās that he said: “Ṭā, Sīn, Mīm is an oath, and it is one of the names of Allah, Exalted be He.” ʿIkrimah also related from Ibn ʿAbbās that he said: “Scholars failed to interpret it.” Mujāhid said that it is the name of the surah, whereas Qatādah and Abū Rawq said that it is one of the names of the Qurʾān, and Allah made an oath by it. Al-Quraẓi said that Allah Almighty made an oath by His Ṭūl (tallness) Sanāʾ (light) and Mulk (dominion), using the initials Ṭā, Sīn, Mīm.

[2031] Ibn Fanjuwayh informed us that Abu ʿAliyy ibn Ḥabash Al-Muqrī said: Aḥmad ibn ʿUbaydillah ibn Yaḥyā Ad-Dārimī related: Muḥammad ibn ʿAbdah Al-Miṣṣīṣṣī related: Ibrāhīm ibn Muḥammad ibn Yusuf Al-Fāryābi related: Muḥammad ibn Bashīr Ar-Riqqī related: Abu ʿUmar Ḥafṣ ibn Maysarah related from ʿAbdullah ibn ʿAqīl from Muḥammad ibn Al-Ḥanafiyyah that ʿAliyy ibn Abī Ṭālib, may Allah be pleased with him

(1) [2029-2030] Assessment of the reliability of the chain of transmission:
Very weak chain of transmission, it includes Salām ibn Sulaym who is Matruk, it also includes unknown narrators.
Authentication of Hadith:
Narrated by Al-Wāḥidī in Al-Wasīṭ 3/350 via the channel of Ibrahim ibn Sharik with this chain of transmission. It is part of the fabricated hadith on the virtues of the surahs of the Qurʾān, one by one. An authentication and discussion about it was earlier provided in the beginning of Surat Al-Muʾminūn.

said: "When the verse "Ṭā, Sīn, Mīm." was revealed, the Messenger of Allah (PBUH) said: **"The Ṭāʾ is for the Ṭūr of Sinai, the Sīn is for Alexandria and the Mīm is for Makkah."**(1)

Jaʿfar Aṣ-Ṣādiq said: "The Ṭāʾ is for the Ṭūbā Tree, the Sīn is for Sidrat Al-Muntahā (The Lote Tree of of the Ultimate Boundary) and the Mīm is for Muḥammad (PBUH)."

"These are the verses of the clear Book." (26:2)

"Perhaps, [O Muhammad], you would kill yourself with grief that they will not be believers." (26:3) This happened when the people of Makkah denied him, which upset him so much, so Allah Almighty revealed this verse. There is a verse similar to it in surat Al-Kahf.

"If We willed, We could send down to them from the sky a sign for which their necks would remain humbled." (26:4)

Qatādah said: "If Allah willed, he would send down to them a sign that makes them humbled and submissive, so no one of them would attempt to disobey Allah Almighty."

Ibn Jurayj said: "If Allah Almighty willed, He would show to them one of His signs after which no one would dare to commit disobedience."

[2032] Ibn Fanjūwayh informed us that Ibn Ḥayyān related that Isḥāq ibn Muḥammad said that his father said that Ibrāhīm ibn ʿĪsā said that ʿAliyy ibn ʿAliyy said that Abū Ḥamzah Ath-Thumāliyy related about this verse saying: "We were informed, and Allah knows best, that it is a sound heard from the heaven in the middle of the month of Ramadan that causes the mature girls to get out of the houses. "(2)

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(1) [2031] Assessment of the reliability of the chain of transmission:
Weak chain of transmission for including ʿAbdullah ibn Muhammad ibn ʿAqil whose narrations are slightly weak.
Authentication of Hadith:
Narrated by Ad-Daylamī in Al-Firdaws 2/459 (3964) on the authority of ʿAliyy ibn Abī Ṭālib, may Allah be pleased with him. Al-Qurṭubī mentioned it in Al-Jāmiʿ li Aḥkām Al-Qurʾān 13/89 and attributed it to ʿAbdullah ibn Muḥammad ibn ʿAqīl as his statement.

(2) [2032] Assessment of the reliability of the chain of transmission:
Very weak.

[2033] Via the same chain of narratos, Abū Ḥamzah Ath-Thumāliyy said: "Al-Kalbiyy related from Abū Ṣāliḥ, the freed slave of Umm Hāniʾ that ʿAbdullah ibn ʿAbbās, may Allah be pleased with him, said to him: "This verse was revealed in relation to us and the Banu Umayyah. Allah said that we will gain authority over them so that their necks will be humbled to us after difficulty, and they will suffer humility after glory."(1)

Khāḍiʿīn, which is masculine, is used instead of khāḍiʿah, which is feminine, in reference to the humbled necks, is explained in multiple correct ways:

First: It means that they were humbled before that sign, alluding to the people not the necks, but He mentioned the necks in place of the people, because when the necks are humbled, those who possess them are humbled as well. It is common in the speech of the Arabs to modify the speech according to the second not the first word, like the poet's saying:

(The length of the night accelerated my destruction

They went away with my height and broadness.)

For 'accelerated', he used asraʿat which has a tāʾ taʾnīth as he attached the action to the nights not to their length.

Jarīr further said:

(I see that the passage of years has caused me to diminish

Just like Sirar causes the crescent to shrink.)

Authentication of Hadith:

Al-Qurṭubī mentioned it in Al-Jāmiʿ li Aḥkām Al-Qurʾān 13/89 and attributed it to Abu Hamzah Ath-Thumāli then said: "Most likely, this is not the case since the speech refers to Quraysh alone aside from all others."

(1) [2033] Assessment of the reliability of the chain of transmission:

Very weak chain of transmission.

Authentication of Hadith:

Ibn Ḥabīb attributed it to him in his Tafsir 218/a, see: Al-Baḥr Al-Muḥīṭ by Abū Ḥayyān 7/6, and also Al-Qurṭubī mentioned it in Al-Jāmiʿ li Aḥkām Al-Qurʾān 13/90 and attributed it to the compiler and Al-Ghaznawī.

Al-Farazdaq said:

(You see them hanging the nooses

When iron rusts on the brave men)

In the Arabic version, the poet referred the speech to the people rather than the nooses.

This was valid since removing the words: passage, length and nooses from the speech does not affect the meaning. The same applies to 'the necks', if it is removed from the verse the meaning would still be intact. This view was approved by Al- Farrāʾ and Abū ʿUbaydah.

On the other hand, others explained that the masculine form was used with the adjective for its proximity to the pronoun 'hum' which is masculine. The Arabs used to treat a feminine as masculine if it is annexed to a masculine and do the same with a masculine if annexed to a feminine. Example:

(You are chocked by the statement that you announced

Just like the tip of the arrow is chocked by blood)

He used a feminine form for the verb chocked although 'tip' is masculine in Arabic.

Another view suggested that since humbleness is an attribute of humans, it was attributed in the verse to the necks as well. This is similar to Allah's saying: "and the sun and the moon; I saw them prostrating to me." (12:4) and "O ants, enter your dwellings" (27:18)

It is also said that the form khāḍiʿīn is used to match the rhyme scheme of the verses.

Another view suggested that the necks were used to denote the whole body, since the Arab habitually referred to something in its totality by mentioning part thereof. For example, Allah says: "That is for what your hands have put forth." (22:10) and says: "And [for] every person We have imposed his fate upon his neck," (17:13) and others.

Mujāhid further said: "The necks allude to the chiefs and dignitaries," while others said that the necks refer to groups and parties of people. It is comman in Arabic to say: "The people came, a neck after another," meaning

they came in groups and factions. This is also illustrated by the poetic line that reads:

(That Iraq with its people's necks

Are all here to receive you, so come closer.) meaning that they all came out to receive him.

Ibn Abī ʿAblah recited the verse with the word khāḍiʿah instead of khāḍiʿīn.

"And no revelation (admonition and reminder) comes to them anew from the Most Merciful except that they turn away from it." (26:5)

"For they have already denied, but there will come to them the news (reports, consequences and recompense) of that which they used to ridicule." (26:6) and this is a threat for them.

"Did they not look at the earth - how much We have produced therein from every noble kind?" (26:7) How much we produced from kinds and sorts of noble plants for people and cattle to consume. They are described as karīm (noble) to indicate their value in the people's eyes, for when it is said that a palm tree is karīmah, this means that it bears good fruits, and she camel is described as karīmah when it produced abundant milk.

[2034] Abū ʿAbdullah ibn Fanjuwayh informed us that ʿAbdullah ibn Yūsuf related that Al-Ḥusayn Muhammad ibn Bakhtuwayh said that ʿAmr ibn Thawr and Ibrāhīm ibn Abī Sufyān both said that Muhammad ibn Yūsuf Al-Fāriyābī said that Sufyān related from a man from Ash-Shaʿbī that he said concerning Allah's saying: "how much We have produced therein from every noble kind?": People are from what the earth produces, those who enter Paradise are noble, and those who enter Hell are mean.[1]

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(1) [2034] Assessment of the reliability of the chain of transmission:
Its chain of transmission is weak because the one who narrated it from Ash-Shaʿbi is unknown. Moreover, no Jarḥ or Taʿdīl was raised about ʿAmr ibn Thawr.
Authentication of Hadith:
Narrated by Ibn Abī Ḥātim in Tafsīr Al-Qurʾān Al-ʿAẓīm 8/2750 via the channel of Qabīṣah on the authority of Sufyān with this chain of transmission. As-Suyūṭī mentioned it in Ad-Durr Al-Manthūr 5/153 and further attributed it to Al-Fāriyābī, ʿAbd ibn Ḥumayd and Ibn Al-Mundhir. An-Naḥḥās attributed it to him in Maʿāni Al-Qurʾān 5/65, Al-Baghawī in Maʿālim At-Tanzīl 6/107, Abū Ḥayyān in Al-Baḥr Al-Muḥīṭ 7/7 and Al-Qurṭubī in Al-Jāmiʿ li Aḥkām Al-Qurʾān 13/91.

"Indeed in that (which I have mentioned) is a sign (to prove My existence, oneness and perfect power and wisdom), but most of them were not to be believers (based on My pre-knowledge of them)." (26:8) Sībawayh said: "were" here is extra and the actual meaning is: but most of them are not believers.

"And indeed, your Lord - He is the Exalted in Might (in His punishment of His enemies), the Merciful (for His allies)." (26:9).

"And [mention O Muhammad] when your Lord called Moses (when he saw the tree and fire), [saying], "Go to the wrongdoing people -" (26:10) who wronged themselves by committing disbelief and disobedience, and wronged the Children of Israel by subjecting them to slavery and inflicting severe torment upon them.

"The people of Pharaoh. Will they not fear Allah?" (26:11) ʻUbayd ibn ʻUmayr recited it with tattaqūn instead of yattaqūn: (and say to them will you not fear Allah?).

"He said, "My Lord, indeed I fear that they will deny me" (26:12).

"And that my breast will tighten (for their denial of me) and my tongue will not be fluent (in conveying the message due to the knot it has), so send for Aaron." (26:13). Most of the Qurrāʾ recited the verbs yaḍīqu and yantaliqu with a ḍamma on the qāf letter at the end of both of them just as the former verb akhāfu has a ḍamma on its end. Yaʿqūb, however, recited them with a fatḥa) "so send for Aaron." To support and help me in conveying the message.

"And they have upon me a [claim due to] sin, so I fear that they will kill me (because of it)." (26:14) That sin was related to Fāthūn, the man whom he had killed, he was the baker of Pharaoh.

"[Allah] said, "No (they will not kill you). Go both of you with Our signs; indeed, We are with you, listening (To what you will say and what they respond with). " (26:15) Allah said this to them in order to strengthen their hearts, and to let them know that He will help and protect them.

"Go to Pharaoh and say, 'We are the messengers of the Lord of the worlds," (26: 16) He did not say: rasūlā as muthanna, because He is alluding to the message itself.

Kuthayyir, the Arab poet said:

(The talebearers are liars, I never revealed a secret to them

Nor did I send a message to them.) He used rasūl for message.

Al-ʿAbbās ibn Mirdās also said in a poetic line:

(Wo would deliver a message from me

That should be sent to your family house).

He as well used the word rasūl for message.

Abū ʿUbaydah said: "rasūl could refer to one, two or a group of messengers in the language of the Arabs. " Similar to that Allah Almighty says: "Indeed, they are enemies to me, except the Lord of the worlds," (26:77) Allah Almighty used ʿaduww which is singular for enemies. Others said that the meaning is: each one of us is a messenger.

"[Commanded to say], "Send with us the Children of Israel."""" (26:17) Send them to Palestine and do not subject them to slavery. Pharaoh enslaved them for four hundred years, and at that time they were six hundred and thirty thousand, so Moses, peace be upon him, went to Egypt when Aaron, peace be upon him, was in it and he informed him of that. They all went to Pharaoh, but they were not given permission for a year to enter upon him. Then, the doorkeeper entered and said to Pharaoh: "Here is a man who claims to be a messenger of the Lord of the Worlds. " Pharaoh said: "Let him in, so that we might laugh at him." They entered upon him and conveyed the Message of Allah to him. He recognized Moses who was raised in his house and said to him:

"Did we not raise you among us as a child, and you remained among us for (thirty) years of your life?" (26:18).

"And [then] you did your deed which you did, and you were of the ungrateful." (26:19).

The deed that he did was his killing of the Coptic man.

[2035] Abū Bakr ibn ʿAbdūs informed us that Muḥammad ibn Yaʿqūb said that Muḥammad ibn Al-Jahm related that Al-Farrāʾ said: Mūsā Al-Anṣārī

related to us from As-Sariyy ibn Ismāʿīl that Ash-Shaʿbī recited fiʿlataka instead of faʿlataka. No one of the other Qurrāʾ recited this way.(1)

"and you were of the ungrateful." Al-Ḥasan and As-Suddī said that it means: you were one of those who disbelieved in your god as you were following our faith that you are criticizing now.

Others said the meaning is: you were ungrateful to my favor and the right I have upon you for my raising of you. I raised you as a child then you paid back the favor by killing a man of us and showing ingratitude to our favor. This opinion is reported by Al-ʿAwfiyy from Ibn ʿAbbās, may Allah be pleased with him. He also said that Pharaoh did not know what disbelief in lordship meant.

"[Moses] said, I did it, then, while I was of those astray." (26:20) meaning: I did it when I was ignorant before I was given knowledge about Allah. This is the statement of most of scholars of Tafsīr and it corresponds with the Ibn Masʿūd's mode of recitation: "while I was of those ignorant." It was also said that he meant he was unaware that what he did to the man would cause him to be killed, and it was said that the meaning that he did it by mistake like someone who tried to shoot a bird but injured a person instead. Another explanation suggests that the meaning is that he did it when he was in error, similar to Allah's saying: "They said, "By Allah , indeed you are in your [same] old error." (12:95) and "Indeed, our father is in clear error." (12:8)

It was also said that dallin means one of those who are forgetful, as per Allah's saying: "so that if one of the women forgets, then the other can remind her." (2:282)

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(1) [2035] Assessment of the reliability of the chain of transmission:
Very weak chain of transmission, it includes As-Sariyy ibn Ismāʿīl who is Matruk, Mūsā Al-Anṣārī for whom I did not find any data, and the shaykh of the compiler has no Jarḥ or Taʿdīl mentioned about him.
Authentication of Hadith:
Narrated by Al-Farrāʾ in Maʿānī Al-Qurʾān 2/279 on the authority of Mūsā Al-Anṣārī with this chain of transmission. The recitation is Shādh (irregular) and Ibn Khālawayh attributed it to him in Mukhtasar Shawādh Al-Qurʾān (107), Az-Zajjāj in Maʿāni Al-Qurʾān 4/86, An-Naḥḥas in Maʿānī Al-Qurʾān 5/69, Aṭ-Ṭabarī in Jāmiʿ Al-Bayān 19/66, Ibn Jinnī in Al-Muḥtasib 2/127 and Abū Ḥayyān in Al-Baḥr Al-Muḥīṭ 7/10.

"So I fled from you (to Midian) when I feared you. Then my Lord granted me wisdom (understanding and knowledge) and prophethood and appointed me [as one] of the messengers." (26:21).

"And is this a favor of which you remind me - that you have enslaved the Children of Israel?"" (26:22).

Scholars provided different interpretations for this verse, some said that it is an affirmation and others said that it denotes disapproval. Those who said it is an affirmation argue that Moses, peace be upon him regarded it as a favor done by Pharaoh to him when he raised him and did not kill or enslave him as he killed and enslaved the boys of the Children of Israel. So the meaning is: And this is a favor of which you remind me that you enslaved the Children of Israel, but did not enslave me. This is the view of Al-Farrāʾ. Those who claimed that it denotes disapproval said that the meaning is: Is it a favor that you…in the interrogative, as similar to Allah's saying: "This is my lord." and "would they be eternal?"

It is also similar to a poet's saying:

……. They them

Meaning: are they them?

ʿUmar ibn Abi Rabīʿah said:

I never forgot the day of departure when her eyes were full of tears

And her saying as the processions proceeded: You are leaving us and setting out.

This interpretation is corresponding with the view of Mujāhid.

Then they differed regarding its purpose. Some of them said that it was Moses' answer to Pharaoh when he reminded him of his favor of raising him, so he answered him saying: If you did not kill the Children of Israel, my father would raise me, so what favor you did to me? It was also said that this was a reminder to Pharaoh of the wrong he did to the Children of Israel as Moses said: Do you remind me of the favor of raising me, yet you forget the wrong you did to the Children of Israel? Or: How do you remind me of your favor of raising me, while you have enslaved my people? He is humiliated, he whose people are disgraced. So, your enslavement of the Children of Israel has rendered your kindness to me worthless. Al-Ḥasan said: Moses meant

to say to Pharaoh: You took the wealth of the Children of Israel and spent on me from it, and you enslaved them. His saying: "that you have enslaved the Children of Israel?"" The Arabic equivalent for 'enslaved' is ʿabbadta or aʿbadta. It is either manṣūb or marfūʿ as badal (substitution) of niʿmah.

"Said Pharaoh, "And what is the Lord of the worlds (whom you claim you are His Messenger to me)?" (26:23)

"[Moses] said, "The Lord of the heavens and earth and that between them, if you should be convinced (that He has ceated them)."" (26:24) as per the interpretation provided by Al-Kalbiyy. Scholars of semantics said: If you are certain that what you are seeing is exactly as how you are seeing it, then be certain that our Lord is the Lord of the heavens, earth and what is between them.

"[Pharaoh] said to those around him (of the dignitaries of his people), "Do you not hear?"" (26:25) Ibn ʿAbbās, may Allah be pleased with him, said: "They were five hundred men with bracelets placed upon them." He evoked the attention of the attendees to Moses'statement in astonishment.

"[Moses] said, "Your Lord and the Lord of your first forefathers." (26:26) Moses (peace be upon him) said this to explain the matter to them and to establish the argument against them.

"[Pharaoh] said, "Indeed, your 'messenger' who has been sent to you is mad."" (26:27) Meaning: He says words that we do not understand or verify its authenticity.

"[Moses] said, "Lord of the east and the west and that between them, if you were to reason."" (26:28).

"[Pharaoh] said, "If you take a god other than me, I will surely place you among those imprisoned."" (26:29)

When Pharaoh was dumped by the argument and failed to answer Moses, peace be upon him, he said in arrogance and extreme error: "If you take a god other than me, I will surely place you among those imprisoned." Al-Kalbiyy said: "His imprisonment was more severe than killing, because when he imprisoned someone, he would take him and throw him in a place where he suffered lonliness, neither heard nor saw anything therein, and was taken under the ground."

"[Moses] said, "Even if I brought you proof manifest?"" (26:30) Moses said to Pharaoh after threatening him of imprisoning him: "Even if I brought to you a manifest proof that establishes my truthfulness?" The meaning is: "Would you do this even if I brought to you an evident proof?" Moses, peace be upon him, said that because people are naturally disposed to tend to fairness and accepting the truth when it becomes manifest.

"[Pharaoh] said, "Then bring it, if you should be of the truthful."" (26:31) Pharaoh told Moses to bring the proof, and that he would not imprison him if he found him truthful.

"So [Moses] threw his staff, and suddenly it was a serpent manifest." (26:32) But Pharaoh asked for another proof.

"And he drew out his hand; thereupon it was white for the observers." (26:33).

"[Pharaoh] said to the eminent ones around him, "Indeed, this is a learned magician. He wants to drive you out of your land by his magic, so what do you advise?" They said, "Postpone [the matter of] him and his brother and send among the cities gatherers. Who will bring you every learned, skilled magician." So the magicians were assembled for the appointment of a well-known day." (26:34-38) The well-known day was the day of the festival. Ibn ʿAbbās, may Allah be pleased with him, said: "This coincided with Saturday, the first day of the year, which is the day of Nowruz." Ibn Zayd said: "They gathered for the appointed day in Alexandria. " And added: "The tail of the serpent reached from behind the lake that day."

"And it was said to the people, "Will you congregate" (26:39) to see what the two parties will do and who will overpower the other, Moses or the magicians.

"That we might follow the magicians if they are the predominant (over Moses)"" (26:40) It is said that they said these words mockingly, and by the 'magicians' they referred to Moses and Aaron, peace be upon them.

"And when the magicians arrived, they said to Pharaoh, "Is there indeed for us a reward if we are the predominant?" He said, "Yes, and indeed, you will then be of those near [to me]." Moses said to them, "Throw whatever you will throw." So they threw their ropes and their staffs and said, "By the might

of Pharaoh, indeed it is we who are predominant." Then Moses threw his staff, and at once it devoured what they falsified. So the magicians fell down in prostration [to Allah]. They said, "We have believed in the Lord of the worlds, The Lord of Moses and Aaron." [Pharaoh] said, "You believed Moses before I gave you permission. Indeed, he is your leader who has taught you magic, but you are going to know. I will surely cut off your hands and your feet on opposite sides, and I will surely crucify you all."" (26:41-49).

"They said, "No harm. Indeed, to our Lord we will return." (26:50).

"Indeed, we aspire that our Lord will forgive us our sins because we were the first of the believers (of our time)."" (26:51).

"And We inspired to Moses, "Travel by night with My servants; indeed, you will be pursued (by Pharaoh and his people)."" (26:52).

[2036] Ibn Fanjuwayh informed us that Ibn Luʾluʾ related that Al-Haytham ibn Khalaf related that Ad-Dawraqiyy related that Hajjāj related that Ibn Jurayj said concerning this verse: "Allah Almighty inspired Moses, peace be upon him: Assemble the Children of Israel, each four households in a house, then slaughter sheep and splash their blood on your doors for I will command the angels to not enter a house whose door is splashed by blood. I will command them to kill the firstborn of the offspring of the people of Pharaoh and destroy the best of their wealth. Then bake unleavened bread, for it is faster for you, then march at night with My servants until you reach the sea, and my command comes to you, so he did that, and when it was morning, Pharaoh said: This is the work of Moses and his people, they killed our firstborn offspring and took away our wealth. So Allah sent after Moses one thousand five hundred thousand angels, with each angel a thousand angels, and Pharaoh came out in the Great Chair."(1)

"Then Pharaoh sent among the cities gatherers" (26:53) He sent policemen to gather magicians and said to them:

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(1) [2036] Assessment of the reliability of the chain of transmission:
Its chain of transmission is authentic up to Ibn Jurayj.
Authentication of Hadith:
Narrated by Aṭ-Ṭabarī in Jāmiʿ Al-Bayān 19/76 on the authority of Al-Qāsim from Al-Ḥusayn from Ḥajjāj with this chain of transmission. Muqātil mentioned it in his Tafsir 3/265.

"[And said], "Indeed, those are but a small band," (26:54) Shirdhimah is the small remnant of anything.

There is a line of rajaz that reads:

(Winter has come and my shirt is worn out

Just remnants that make At-Tawwāq laugh at me) The poet used sharādhim for remnants.

Ibn Masʿūd, may Allah be pleased with him, said that those small band were six hundred and seventy thousand in number.

[2037] Abū Zakariyyā Al-Ḥarbiyy said that Abū Ḥāmid Al-Aʿmashiyy said that Abū Jaʿfar Muḥammad ibn ʿAbdullah ibn Al-Mubārak Al-Mukharrimiyy said: Yahyā ibn Adam related that Isḥāq related that Abū Isḥāq related that ʿAmr ibn Maymūn Al-Awdiyy said regading this verse: "The companions of Moses, peace be upon him, were six hundred thousands."(1)

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(1) [2037] Assessment of the reliability of the chain of transmission:
Its chain of transmission includes narrators for whom no data is available, and the rest are all trustworthy.
Authentication of Hadith:
I did not find it. At-Tabari mentioned in Jāmiʿ Al-Bayān 19/75-76 on the authority of ʿAbdullah ibn Shaddād, Qays ibn ʿAbbād, Mujāhid and Ibn Jurayj that they said: "They were six hundred thousands."
Ibn Abī Ḥātim narrated in Tafsīr Al-Qurʾān Al-ʿAẓīm 8/2771 via the channel of ʿIkrimah that Ibn ʿAbbās said: "They were six hundred thousands." This was also stated by Muqātil in his Tafsir 3/265, and Al-Wāḥidī attributed it to Qurʾān commentators in Al-Wasīṭ 3/354.
I said: When there is no valid reliable evidence to prove this number, it is not possible to be certain about it. The information given by the Qurʾān is quite useful, even though it does not mention a specific number, since it involves no benefit. So, it appears that this number is a product of the exaggerations of the Children of Israel. That is because:
1-The Qurʾān tells us, even though on the tongue of Pharaoh, that they were a small group.
2- When Pharaoh learned that a man from the Children of Israel would emerge and remove his kingship, he commanded for male newborns of the Children of Israel to be killed and their females to be spared, until the Copts complained about the decrease of the number of the Children of Israel and were afraid that they would exterminate so that they would not find anyone to serve them. So, Pharaoh ordered that they should be killed one year and spared in the next. Rather, Pharaoh threatened to kill the male newnorns of the Children of Israel, even after Musa became a prophet, as Allah the Most High said: {And the leaders of Pharaoh's people said, "Will you leave Musa and his people to make mischief in the land and leave you and your gods?" He said, "We will kill their sons and spare their women, and we are overpowering

"And indeed, they are enraging us," (26:55) They are our enemies for their opposition to our faith, killing of our firstborn offspring, taking the money that they borrowed from us and departing from ou land without our permission.

"And indeed, we are a cautious society... "" [26:56] An-Nakhaʿiyy, Al-Aswad ibn Yazid, ʿUbayd ibn ʿUmayr and the rest of the Qurrāʾ of Kufa, along with Ibn ʿĀmir and Aḍ-Ḍaḥḥāk recited ḥādhirūn with alif, which is also the way Ibn Masʿūd and Ibn ʿAbbās, may Allah be pleased with them, recited it and the one chosen by Abū ʿUbayd. The other Qurrāʾ recited it ḥadhirūn without alif according to language difference.

Some people said that ḥādhirūn means strong fully equipped fighters, while ḥadhirūn means alert and attentive.

Al-Farrāʾ said: ḥādhir is the one who is apprehensive and , the one who is apprehensive by nature will remain as such, ḥadhar is to avoid something for fear of it.

Sumayt ibn ʿAjlān recited it ḥādirūn with a dāl.

Al-Farrāʾ said: It means they are massive due to the abundance of their weapons. An eye is called ḥādrah if it is big, and ḥādir means swelling as well.

Umruʾ Al-Qays, the Arab poet said:

(She has large protruding eyes

Sharp sighted and gracefully shaped).

He used ḥadrah to describe the large size of the eyes.

"So We removed them from gardens and springs" (26:57)

"And treasures and honorable station -" (26:58)

Mujāhid said that their possessions were referred to as 'treasures' because they were not spent in obedience of Allah.

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over them." [Al-Aʿrāf: 127] This is a notice of the small number of the Children of Israel at that time. Al-Qurṭubī said in Al-Jāmiʿ li Aḥkām Al-Qurʾān 13/100: "Allah knows best about the correctness of the number, but what is decisively indicated by the verse is that Musa went out with a great crowd of the Children of Israel, and that Pharaoh followed him with a number exceeding them by far.

"Thus (as we have described). And We caused to inherit it the Children of Israel (by the destruction of the people of Pharaoh)." (26:59)

"So they pursued them at sunrise." (26:60) They reached them when the sun was bright.

"And when the two companies saw one another, the companions of Moses said, "Indeed, we are to be overtaken!"" (26:61) Yaḥyā ibn Waththāb, Al-Aʿmash, Ḥamzah and Khalaf recited tarāʾa with imālah of the rāʾ, but the others recited it with fathah. Al-Aʿraj and ʿUbayd ibn ʿUmayr recited mudrakūn as muddarakūn with shaddah on the dāl, but the chosen recitation is that of the majority as analogical to the verb adrakahu in "Allah's when drowning overtook him"

"[Moses] said, "No (they will not catch you up)! Indeed, with me is my Lord; He will guide me (to the way of deliverance)."" (26:62).

"Then We inspired to Moses, "Strike with your staff the sea," and it parted (splitted), and each portion (of water) was like a great towering mountain." (26:63)

[2038] Al-Ḥusayn ibn Muḥammad ibn Al-Ḥusayn Al-Fanjuwiyy informed us that Muḥammad ibn Al-Ḥasan ibn ʿAliyy Al-Yaqṭīniyy related that Aḥmad ibn ʿAbdullah Al-ʿAqili related that Ṣafwān ibn Ṣāliḥ related that Al-Walīd related that Muḥammad ibn Ḥamzah ibn ʿAbdullah ibn Salām related that when Moses, peace be upon him reached the sea, he said: "O You Who had been there before all things, the Originator of all things, and Who will be there after all things, make for us a way out." Thereupon, Allah Almighty inspired to him to strike the sea by his staff.(1) The sea was split apart, each side like a huge mountain.

(1) [2038] Assessment of the reliability of the chain of transmission:
It includes Al-ʿUqaylī about whom no notice of Jarḥ or Taʿdīl is available.
Authentication of Hadith:
Narrated by Ibn Abī Ḥātim in Tafsīr Al-Qurʾān Al-ʿAẓīm 8/2771 on the authority of Abū Zurʿah from Ṣafwān ibn Ṣāliḥ with this chain of transmission. As-Suyūṭī mentioned it in Ad-Durr Al-Manthūr 5/160 and Ibn Kathīr in Tafsīr Al-Qurʾān Al-ʿAẓīm 10/348 and they both attributed it to Abū Ḥātim.

Ibn Jurayj and others said: When Moses reached the sea, the wind blew severely causing the formation of waves that were as huge as mountains. Joshua said to him: "Oh you who speaks to Allah, where are you commanded to proceed for Pharaoh has reached us and the sea is in front of us." Moses said: "Here." So, Joshua proceeded into the water and crossed the sea with water not even covering the hooves of his riding mount. The one who concealed his faith also asked Moses: "Oh you who speaks to Allah, where are you commanded to proceed? " He said: "Here." So he curbed his horse with his bridle until foam flew from his cheeks, then the he made him proceed across the, but it sank into the water. The people went to do the same, but they could not, so Moses, peace be upon him, did not know how to do it. Then, Allah inspired him: Strike the sea with your staff, so he stroke it with his staff, and it parted. So, the man who was standing on his horse, would not have the saddle or felt touched by the water.

"And We advanced thereto the pursuers." (26:64) We brought them closer to destruction and made them advance towards the sea.

"And We saved Moses and those with him, all together." (26:65).

"Then We drowned the others (Pharaoh and his people)." (26:66).

"Indeed in that is a sign, but most of them were not to be believers." (26:67). Muqātil said: "None of the people of Egypt believed except Āsiyah, the wife of Pharaoh, Hizbil, the believer and Maryam bint Nāmūsā who guided the people to the bones of Joseph son of Jacob, peace be upon them."

"And indeed, your Lord - He is the Exalted in Might, the Merciful." (26:68).

"And recite to them the news of Abraham, When he said to his father and his people, "What do you worship?"" (26:69-70).

"They said, "We worship idols and remain to them devoted."" (26:71). Some scholars said that 'naẓallu' is used in Arabic because they worshipped their idols during daytime but not at night.

"He said, "Do they hear you when you supplicate?" (26:72). Most of the Qurrāʾ recited yasmaʿūnakum with a fatḥah on the yāʾ, which means: do they hear your supplication?

Qatādah, however, recited it as yusmiʿūnakum.

"Or do they benefit you, or do they harm?" They said, "But we found our fathers doing thus."" (26:73-74). This verse proves that faith is established through argument, and that imitation is an invalid approach in it.

"He said, "Then do you see what you have been worshipping, You and your ancient forefathers? Indeed, they are an enemy to me, except the Lord of the worlds," (26:75-76-77) I disassociate myself from them. He used the singular form 'enemy' for ʿaduww because the meaning is: every idol of yours is an enemy. The reason why inanimate objects are described as enemy is that they will be enemies of me on the Day of Judgment as per the saying of Allah Almighty: "No! Those "gods" will deny their worship of them and will be against them opponents [on the Day of Judgement]." (19:82). Al-Farrāʾ said: "This is a revesed style, and the intended meaning is that I am an enemy of them, because the one you take as enemy, takes you as enemy."

"except the Lord of the worlds," rabb is manṣūb for istithnāʾ. According to Al-Farrāʾ: "They are enemies to me and I do not worship them except the Lord of the worlds, Whom I do worship." It is also said that illā here means lākin (but). Al-Ḥusayn ibn Al-Faḍl said: "They are enemies to me except those who worship the Lord of the worlds." Then he described his Lord as he said:

"Who created me, and He [it is who] guides me. " (26:78) He informed that the One Who truly guides to the truth is the Creator, and that there is no guide other than Him. Linguists said the meaning is: "He is the One Who created me in the world upon His fiṭrah, and He will guide me to His Paradise in the Hereafter."

"And it is He who feeds me and gives me drink." (26:79) He provides me with sustenance and raises me. Abū Al ʿAbbās

ibn ʿAṭāʾ said: "He provides me with whatever food and drink He wills." Muḥammad ibn Kathīr Al-ʿAbdī said: "I accompanied Sufyān Ath-Thawriyy, may Allah have mercy upon him, for a long time in Makkah and he would swallow a handful of sand."

[2039] I heard Abū Al-Qāsim Al-Ḥasan ibn Muḥammad ibn Al-Ḥasan Al-Mufassir say that he heard Abū Al-Ḥusayn Muḥammad ibn ʿAliyy ibn Ash-Shah say that he heard Abū ʿAbdullah Muḥammad ibn ʿAliyy ibn Ḥamdān say that he heard Abū Muṭīʿ Al-Jūzajāniyy say that he heard Al-Ḥajjāj ibn

ʿAbdul Karīm say: "I left Balkh in pursuit of Ibrāhīm ibn Adham, may Allah have mercy upon him, and I saw him in Hums heating or egniting a stove. I greeted him and asked him how he was doing. He greeted me back and asked my how I was doing and about his relatives. I spent the day with him. He asked me whether I wanted to eat something and I answered in the affirmative. He took and handful of ashes mixed with dust and ate it. Then he turned his face towards me and said:

Mix dust with ashes and make them your meal

And deter yourself from begging from others

But if you would settle with humiliation

Then look forward to what others possess."

I left him and stayed for days without visiting him, then I missed him so much. I visited him and noticed that he said nothing. When I asked him about the reason, he said:

(I refrain from speaking because it causes destruction

Words are the raw material for perils

But if you would ever speak, then remember your Lord

And if you are silent, then imagine that you are dead)."(1)

Abu Bakr Al-Warrāq said: "He feeds me without food and quenchses their thirst without drink. This metaphorically means that He satiates their hunger and quenches their thirst without a material cause, similar to the saying of the Prophet (PBUH): **I spend the night while my Lord provides me with food and drink**." This meaning is further supported by the ḥadīth of the waterman who heard the Prophet (PBUH) three days reciting:

"And there is no creature on earth but that upon Allah is its provision," (11:6) So, he threw away his waterskin. He saw in a vision that someone is giving him a cup of the drink of Paradise. Anas, may Allah be pleased with

(1) [3039] Assessment of the reliability of the chain of transmission:
There are narrators about whom I found no data, and others about whom no Jarḥ or Taʿdīl was raised, besides the shaykh of the compiler who was discredited by Al-Ḥākim.
Authentication of Hadith:
It was mentioned by Ibn Ḥabīb in his Tafsir 220/b and Al-Ḥīrī in Al-Kifāyah 2/83/a, both narrated it without the statement: "I left him and stayed for days."

him, said: "He lived thereafter more than twenty years and never ate or drank out of desire."

ʿAliyy ibn Qādim said: "ʿAbdur-Raḥmān ibn Abī Nuʿm ate only one meal per month. When Al- Ḥajjāj knew about this, he summoned him and kept him locked in a house for fifteen days. Sure of his death, he went and opened the house to find him standing in prayer. He said to him: O defiant disobedient! Are you praying without ablution? He said: Those who eat and drink need to perform ablution, as for me, I am maintaining my ritual purity since you had me enter this house."

[2040] I heard Abū Al-Qāsim Al-Ḥasan ibn Muḥammad ibnḤabīb An-Naysābūriyy say that he heard Manṣūr ibn ʿAbdullah Al-Asfahāniyy say that he heard Abū Saʿīd Al-Kharrāz in Makkah say: "I was in Ṭarasūs and felt extremely hungry. I sat by the river shore and put my leg into the water. I was called by a caller: Are you fed up with your hunger? Then now you will not feel hungry ever again." He said: "He lived after this incident for years where he never desired food or drink. However, he could eat and drink whenever he wanted."(1)

I was informed that a woman was taken captive from Aleppo to the Romans during the reign of Sayf ad-Dawlah ʿAliyy ibn Ḥamdān, so she fled from them and walked two hundred leagues without eating anything. She came to Sayf ad-Dawlah who asked her: How could you find the strength to walk and how did you survive starvation? She said: Whenever I was hungry or tired, I would recite: {Say: He is Allah, the One} three times, so I would be satiated, quenched, and gain power.

[2041] I heard Abū Al-Qāsim Al-Ḥabībiyy say: I heard Abū Al-Qāsim An-Naṣr Ābādhī say: I heard Abū Bakr Ash-Shibliyy say: "There is a subtle quality within you that causes you to feel satiated, it is not bread. If Allah

(1) [2040] Assessment of the reliability of the chain of transmission:
It includes the shaykh of the compiler who is classified as a liar by Al-Ḥākim, and Manṣūr ibn ʿAbdullah about whom no Jarḥ or Taʿdīl was raised.
Authentication of Hadith:
Ibn Ḥabīb reported it in his Tafsir 220/b and Al-Ḥīrī in Al-Kifāyah 2/83/a on the authority of Abū Saʿīd Al-Kharrāz without a chain of transmission.

wills, He would keep this quality within yourself so that you will never need bread."(1)

Dhū An-Nūn Al-Miṣriyy, may Allah have mercy upon him, said: " He nurtures me with knowledge and provides me with the drink of love." Then he said: The drink of love is the best drink, and any other drink is but a mirage.

[2042] I heard Abū Al-Qāsim ibn Ḥabīb say that he heard Abū ʿAbdullah Muḥammad ibn ʿAbdullah Al-Jurjāniyy say that he heard Al-Ḥasan ibn ʿAlluwayh Ad-Dāmighāniyy say that he heard his uncle say: (he redirected the chain of narrators to the following):

[2043] I Heard Ibn Ḥabīb say that he heard his father say that he heard ʿAliyy ibn Muḥammad Al-Warrāq say that he heard his uncle say that he heard Abū Yazīd Al-Biṣṭāmiyy, may Allah have mercy upon him, say: "Allah Almighty has a drink called: the drink of love which he stored for his superior servants. If they drink it, they are intoxicated, when they are intoxicated they lose control, when they lose control they fly, when they fly they reach the destination, when they reach the destination they get in contact, so they are in a seat of honor near a Sovereign, Perfect in Ability."(2)

Al-Junayd said: "All people will be gathered naked, except those with the attire of piety, hungry except those who ate the food of knowledge, and thirsty except those who drank the drink of love."

"And when I am ill, it is He who cures me" (26:80)

Ibrāhīm, peace be upon him, attributed illness to himself even though it is Allah Almighty Who decrees it. This is because people used to consider it a fault so he resorted to respectful speech. A similar situation occurred in the

(1) [2041] Assessment of the reliability of the chain of transmission:
It includes the shaykh of the compiler who was classified as a liar by Al-Ḥākim.
Authentication of Hadith:
I could not trace it. Abū Nuʿaym reported in Ḥilyat Al-Awliyāʾ10/197 that Sahl ibn ʿAbdullah At-Tustarī said: "Allah has a secret in bread, I asked more than a ten thousand worshippers about it, but none of them informed me about that secret."

(2) [2042-2043] Assessment of the reliability of the chain of transmission:
It includes those for whom I found no data, and the shaykh of the compiler who was classified as a liar by Al-Ḥākim.
Authentication of Hadith:
I could not trace it.

story of Al-Khaḍir, peace be upon him, when he said: "So I intended to cause defect in it" (18:79) and said also: "So your Lord intended that they reach maturity" (18:82) He attributed the good action to Allah, and the one that seemed bad to himself.

"it is He who cures me" It is related that Abū Bakr Al-Warrāq passed by a physician who was giving medicine to people. He stood before him and said: "There are two things, can your medicine do them?" He asked: "What are they?" He said: "To cancel the decree of a " He said: "No." So Abū Bakr said: "Then, there is nothing you can do." Jaʿfar Aṣ-Ṣādiq said: "When I get sick due to sins, He cures me by repentance." Bassām ibn ʿAbdullah said: "When I am sick because of suffering from people, He cures me by His remembrance and closeness."

"And who will cause me to die and then bring me to life" (26:81) Thumma (and then) is used to indicate a pause and interval. People of rhetoric said the meaning is: He causes me to die by His justice and bring me to life by His grace. He causes me to die by disobedience and brings me to life by obedience. He caused me to die by separation and brings me to life by reunion. He causes me to die by failure and brings me to life by success. He causes me to die by myself and brings me to life when I am with Him. He causes me to die by ignorance and brings me to life by reason.

"And who I aspire that He will forgive me my sin on the Day of Recompense."" (26:82) The majority of the Qurrāʾ recited it with 'my sin' in the singular form.

[2044] Abū ʿAbdullah ibn Fanjūwayh informed us that Abū ʿAliyy ibn Ḥabash Al-Muqriʾ said that Abū Al-Qāsim ibn Al-Faḍl related that his father related that Aḥmad ibn Yazīd related that Rawḥ related from Abū Al-Yaqẓān that Al-Ḥakam As-Sulamiyy said that he heard Al-Ḥasan recite: "And who I aspire that He will forgive me my sins on the Day of Recompense."" Saying: "It was not only one sin, but they were multiple sins."(1)

(1) [2044] Assessment of the reliability of the chain of transmission:
Weak chain of transmission for including ʿUthmān ibn ʿUmayr who is a weak narrator, it also includes narrator about whom I found no data and those who were discredited by Abū Ḥātim.
Authentication of Hadith

Mujāhid and Muqātil said: These are his saying: "Indeed, I am [about to be] ill." (37:89) and ""Rather, this - the largest of them - did it," (21:63) and saying that Sarah was his sister.

Al-Ḥasan added to these his saying about the star: "This is my lord." (6:76).

[2045] Al-Ḥusayn ibn Muḥammad ibn Al-Ḥusayn informed us that Aḥmad ibn Ibrāhīm ibn Shādhān related that ʿUbaydullah ibn Thābit Al-Ḥarīrī related that Abū Saʿīd Al-Ashajj related that Abū Khālid related via Dāwūd via Ash-Shaʿbī that ʿĀ'ishah, may Allah be pleased with her said: "O Messenger of Allah, ʿAbdullah ibn Zayd ibn Judʿān used to show hospitality to guests, maintain ties of kinship and free those in distress from their liabilities, would that be of any avail to him?" The Prophet (PBUH) replied: **"No, for he never said: O Lord, forgive my sins for me on the Day of Judgment."**(1)

By this statement, Ibrāhīm established the argument against his people, and informed them that none deserves to be a god except one who is capable of doing such actions.

"[And he said], "My Lord, grant me authority and join me with the righteous" (26:83]

This is a Shādh (irregular) recitation that Ibn Khālawayh attributed to him in Mukhtaṣar Shawādh Al-Qur'ān (108), Ibn An-Naḥḥās in Iʿrāb Al-Qur'ān 3/184, Ibn Ḥabib in his Tafsir 220/b, Al-Ḥīrī in Al-Kifāyah 2/83/a and Al-Qurṭubī in Al-Jāmiʿ li Aḥkām Al-Qur'ān. See: Ithāf Fuḍalā' Al-Bashar by Ad-Dumyāṭī 2/317, Iʿrāb Al-Qirā'āt Ash-Shawādh by Al-ʿUkbarī 2/217 and Tafsir Al-Ḥasan 2/177.

(1) [2045] Assessment of the reliability of the chain of transmission:

Authentic chain of transmission. There is controversy among scholars about the issue of Ash-Shaʿbī having heard directly from ʿĀ'ishah. Abū Ḥātim said in Al-Marāsīl (159): "What Ash-Shaʿbī narrates on the authority of ʿĀ'ishah are all Murasal narrations. Al-Ḥākim said in Al-Mustadrak: 1/700 (1907): "It might be mistakenly believed that Ash-Shaʿbī did not hear from Umm Salamah, which is not true. In fact, he visited ʿĀ'ishah and Umm Salamah, both of them and narrated a lot from both of them." Anyway, what Ash-Shaʿbī narrates as Mursal is authentic, for he only narrates what is authentic, as stated by Al-ʿIjlī in Ath-Thiqāt (244).

Authentication of Hadith:

Narrated by Muslim, Book of Faith, Chapter: What Proves That Whoever Dies Upon Disbelief No Good Deed Will Benefit Him (214) via the channel of Ḥafṣ ibn Ghiyāth on the authority of Dāwūd from Ash-Shaʿbī from Masrūq from ʿĀ'ishah with this wording.

Authority here means to address a given matter as entailed by wisdom. Muqātil said that it means understanding, rationality and knowledge. Al-Kalbiyy said that it is prophethood.

"and join me with the righteous": Join me in the same degree and position with those prophets who were before me.

Ibn ʿAbbās, may Allah be pleased with him said that the righteous are the people of Paradise.

"And grant me a reputation of honor among later generations." (26:84] Grant me excellent repute and good praise and let me be widely accepted by the nations to come after me. Allah Almighty actually fulfilled this for him as the people of all faiths pay tribute to him and praise him. Al-Qutbiyy said: Using the tongue in reference to speech (as in the Arabic version of the verse) is a metaphor since the tongue is the tool for speech. Moreover, the Arabs used to call language as tongue.

"And place me among the inheritors of the Garden of Pleasure. And forgive my father. Indeed, he has been of those astray." (26:85-86] We have already explained in surat At-Tawbah the reason for which Ibrāhīm sought Allah's forgiveness for his father, so there is no need to repeat it here.

"And do not disgrace me on the Day they are [all] resurrected -The Day when there will not benefit [anyone] wealth or children. But only one who comes to Allah with a sound heart." (26:87-88-89] A sound heart is one that is pure of shirk and doubt. As for sins, there is none who is safe from them. This is the view of the majority of scholars of Tafsīr. Saʿīd ibn Al-Musayyib said that a sound heart is the heart of a believer, since the heart of a disbeliever or a hypocrite is a diseased one. Allah Almighty says: "In their hearts is disease," (2:10) Abu ʿUthmān An-Naysābūri said: "It is a heart that is free from bidʿah and is reassured with following the sunnah." Al-Ḥusayn ibn Al-Faḍl said that it is a heart that is free from the disease of loving wealth and offspring. Al-Junayd said that salīm in Arabic means someone stung, so it is like someone who is stung because of his fear of Allah Almighty.

"And Paradise will be brought near [that Day] to the righteous." (26:90).

"And Hellfire will be brought forth for the deviators," (26:91).

"And it will be said to them (on the Day of Judgment), "Where are those you used to worship." (26:92).

"Other than Allah ? Can they help you or help themselves?" (26:93).

"So they will be overturned into Hellfire, they and the deviators" (26:94) Ibn ʿAbbās said: "They will be assembled in it." Mujāhid said: "Thrown down, " and Muqātil said: "Thrown away."

The original form of kubkibū was kubbibū, then the kāf was repeated, like the case with nahnah, and ṣarṣar.

"they and the deviators": According to Muqātil and Qatādah, the deviators are the devils, while they are the disbelievers from among the Jinn according to Al-Kalbī.

"And the soldiers of Iblees, all together." (26:95) They are those who follow and obey him from the Jinn and mankind.

"They will say (to the devils and those worshipped besides Allah) while they dispute therein," (26:96).

""By Allah , we were indeed in manifest error" (26:97).

"When we equated you with the Lord of the worlds (and worshipped you besides Him)." (26:98).

"And no one misguided us (invited us to error and commanded us to follow it) except the criminals." (26:97). According to Muqātil, the criminals are the devils, whereas Al-Kalbiyy said: "Our ancestors whom we followed." On the other hand, Abū Al-ʿĀliyah and ʿIkrimah said: "They are Satan and the son of Adam who killed his brother, for they were the first to introduce killing and other types of sins. "

"So now we have no intercessors. And not a devoted friend." (26: 100-101) No relative to benefit us and intercede on our behalf. They will say this when the angels, prophets and believers will intercede.

[2046] Al-Ḥusayn ibn Muḥammad Al-Fanjuwiyy informed us that Muḥammad ibn ʿAliyy Al-Yaqṭīniyy related that Aḥmad ibn ʿAbdullah ibn Yazīd Al-ʿUqayliyy related that Ṣafwān ibn Ṣāliḥ related that Al-Walīd ibn Muslim related that someone heard Abū Az-Zubayr say that he heard Jābir ibn ʿAbdullah, may Allah be pleased with him say that he heard the Messenger of

Allah (PBUH) say: "**Verily, a man would say in Paradise: O Lord, what has my friend so-and-so done? When such friend of him is in Hell. So, Allah Almighty will say: Take out his friend out of Hell to paradise. Thereupon, those remaining in Hell will say:** So now we have no intercessors. And not a devoted friend."(1)

[2047] Al-Ḥusayn ibn Muḥammad ibn Fanjuwayh informed us that ʿUbaydullah ibn Muḥammad ibn Shanabah related that Samʿān ibn Abī Masʿūd related that Al-Maḍḍāʾ ibn Al-Jārūd related that Ṣāliḥ Al-Murri related that Al-Ḥasan said: "Whenever an assembly gathers in remembrance of Allah, the Most High, with a servant among them from the people of Paradise, except that Allah Almighty will allow him to intercede for them. Indeed, the people of faith are intercessors for one another, and they are intercessors with Allah who will accept their intercession."(2)

"Then if we only had a return [to the world] and could be of the believers..." (26: 102). A wish that will be of no avail.

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(1) [2046] Assessment of the reliability of the chain of transmission:
Weak chain of transmission due to the anonymity of the one who heard from Abū Az-Zubayr, also there is no Jarḥ or Taʿdīl mentioned about Al-Yaqṭīnī. The hadith is narrated by Al-Wāḥidī in Al-Wasīṭ 3/357 on the authority of the compiler with this chain of transmission, Al-Baghawī in Maʿālim At-Tanzīl 6/120 on the authority of Abu Saʿīd As-Shurayhī on the authority of the compiler with this chain of transmission, and Al-Qurtubī mentioned it in Al-Jāmiʿ li Aḥkām Al-Qurʾān 13/118.
I said: "Many hadiths have been reported on the intercession of a man from the people of Paradise on behalf of a man from the people of Hell. One such hadiths is the one narrated by At-Tirmidhi, Book of the Description of the Day of Judgment, Chapter: 12 (2440) on the authority of Abu Saʿid that the Messenger of Allah (PBUH) said: "Indeed in my Ummah are those who intercede for large groups of people, and among them (there are) who intercede for a tribe, and among them (there are) who intercede for a group, and among them (there are) who intercede for a man, until they are admitted to Paradise." At-Tirmidhī said: This is a Hasan hadith. Also see: Majmaʿ Az-Zawāʾid by Al-Haythamī 10/381.

(2) [2047] Assessment of the reliability of the chain of transmission:
Weak chain of transmission as it includes Ṣāliḥ ibn Bashīr who is a weak narrator, ʿUbaydullah ibn Muḥammad about whom no Jarh or Taʿdīl was mentioned, and Samʿān ibn Masʿud whom I did not find.
Authentication of Hadith:
Al-Qurtubī mentioned it in Al-Jāmiʿ li Aḥkām Al-Qurʾān 13/118.

"Indeed in that is a sign, but most of them were not to be believers. And indeed, your Lord - He is the Exalted in Might, the Merciful." (26:103-104).

"The people of Noah denied the messengers." (26:105) The verb kadhdhabat has a tāʾ indicative of the plural as in qālat in Allah's saying: "The bedouins say,". 'The messengers' here refers to Noah alone.

[2048] Abū ʿAbdullah ibn Fanjuwayh Ad-Dīnawari related that Abū ʿAliyy Al-Muqriʾ related that Abū ʿUbayd ʿAliyy ibn Al-Ḥusayn ibn Ḥarb related that Al-Ḥasan ibn Muḥammad As-Sabāḥ related that ʿAbdul- Wahhāb related from Ismāʿīl that Al-Ḥasan was asked: "Oh Abā Saʿīd, why does Allah Almighty say: "The people of Noah denied the messengers "and "ʿĀd denied the messengers" and "Thamūd denied the messengers," although only one messenger was sent to each of them? He said: "The first of them came with the same message as the last of them, so by denying one of them, they denied them all."(1)

"When their brother (only in terms of lineage) Noah said to them, "Will you not fear Allah ?" (26:106).

"Indeed, I am to you a trustworthy messenger." (26:107).

"So fear Allah and obey me. And I do not ask you for it any payment. My payment is only from the Lord of the worlds. So fear Allah and obey me." They said, "Should we believe you while you are followed by the lowest [class of people]?"" (26:108-111) Yaʿqūb recited 'wattabaʿaka', which is the recitation of the majority of the reciters as 'wa atbāʿuka'.

Al-Ardhalūn: the lowly people as stated by Muqātil, Qatādah and Al-Kalbī. Ibn ʿAbbās said that it means the riffraff.

[2049] Ibn Fanjuwayh informed us that Muḥammad ibn Al-Ḥusayn Al-Kaʿbiyy related that Ḥasnūn ibn Al-Haytham Ad-Duwayriyy Abū ʿAliyy related that Muḥammad ibn Kathīr ibn Marwān Al-Fihriyy related: My father related from his father from Aḍ-Ḍaḥḥāk ibn Muzāḥim from ʿAbdullah ibn ʿAbbās, may Allah be pleased with him, said regarding Allah's saying:

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(1) [2048] Assessment of the reliability of the chain of transmission:
Weak chain of transmission as it includes Ismāʿīl ibn Muslim who is a weak narrator.
Authentication of Hadith:
Ibn Fūrak attributed to him in his Tafsir 2/29/a and Al-Baghawī in Maʿālim At-Tanzīl 6/120.

"while you are followed by the lowest [class of people]?"" Al-Ardhalūn are the weavers.(1)

ʿIkrimah said that they are the weavers and shoemakers.

"He said, "And what is my knowledge of what they used to do?" (26:112) I judge them according to what is apparent, I have to invite them and have nothing to do with their low status or poverty, for I am not charged to consider such things, rather, I am charged of calling them to worship Allah alone.

"Their account is only upon my Lord, if you [could] perceive." (26:113) It was also said that the meaning is: I do not know whether Allah would guide them yet send you astray, or grant them success yet fail you.

"And I am not one to drive away the believers. I am only a clear warner."" (26:114-115).

"They said, "If you do not desist (from what you are saying and calling others to), O Noah, you will surely be of those who are stoned."" (26:116). According to Aḍ-Ḍaḥḥāk, marjūmīn means those who are insulted. Qatādah said: those who are stoned, whereas Ibn ʿAbbās and Muqātil said that it means those who are killed. Ath-Thumāliyy remarked that rajm in the Qurʾān mostly refers to killing, except the one mentioned in surat Maryam: (19:46) laʾrjumannaka, which means: I will insult you.

"He said, "My Lord, indeed my people have denied me." (26:117)

"Then judge between me and them with decisive judgement and save me and those with me of the believers."." (26:118).

"So We saved him and those with him in the laden ship." (26:119).

Mujāhid said that al-mashḥūn means the filled up. ʿAṭāʾ said it is the heavy-loaded, and Qatādah said it is the loaded ship.

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(1) [2049] Assessment of the reliability of the chain of transmission:
Very weak chain of transmission for including Muhammad ibn Kathīr who is Matruk and his father is a weak narrator. It also include narrators whom I did not find.
Authentication of Hadith:
Narrated by Al-Khaṭīb Al-Baghdādī in Tārīkh Baghdad 8/288 on the authority of ʿAbdullah ibn ʿUmar from Muḥammad ibn Al-Ḥasan ibn Kawthar Al-Barbahārī.

"Then We drowned thereafter the remaining ones. Indeed in that is a sign, but most of them were not to be believers. And indeed, your Lord - He is the Exalted in Might, the Merciful." (26: 120-122)

"ʿĀd denied the messengers. When their brother Hūd said to them, "Will you not fear Allah? Indeed, I am to you a trustworthy messenger." (26:123-125) Al-Kalbiyy: I used to be trustworthy when I lived amongst you before I conveyed the Message, so how do you accuse me of lying today?

"So fear Allah and obey me. And I do not ask you for it any payment. My payment is only from the Lord of the worlds." (26: 126-127).

"Do you construct on every elevation a sign, amusing yourselves," (26:128) Al-Wālibiyy related from Ibn ʿAbbās: rīʿ means an elevated area. Qatadah, Aḍ-Ḍaḥḥāk, Muqātil and Al-Kalbiyy said that it means a road, which corresponds to a narration of Al-ʿAwfiyy from Ibn ʿAbbās. Ibn Jurayj reported from Mujāhid: It is a narrow pass between two mountains, whereas Ibn Abī Najīḥ said that it is a small defile and ʿIkrimah said it means a valley. Muqātil ibn Sulaymān said: They used to travel and seek guidance in the stars only. So, they built high signposts on the way in order to seek guidance by them. This is proved by the word: "sign."

Mujahid said: rīʿ means a construction for keeping pigeons, which is proved by taʿbathūn (for play).

Abū 'Ubaydah said that rīʿ is a prominent spot. He cited a poetic line for Dhū Ar-Rummah saying:

On a prominence the vulture with accumulated feathers is standing, with drops of night dew glittering on his feathers.

The poet referred to 'a prominence' by rīʿ. It is pronounced as rīʿ and rayʿ, and its plural is rīʿah and riyāʿ.

"And take for yourselves palaces and fortresses that you might abide eternally?" (26:129) Ibn ʿAbbās, may Allah be pleased with him, said that maṣāniʿ means constructions for water. Mujāhid, however said that they are constructed palaces, and Maʿmar reported from him that they are frortresses. Ibn Abī Najīḥ said that they are huge pigeon houses, Qatādah said they are water suppliers, and Al-Kalbiyy said they are houses. ʿAbdur-Razzāq said: They are ordinary palaces according to our Yemeni language, and its singular

is maṣnaʿah. "that you might abide eternally?" Ibn ʿAbbās and Qatādah said: "as if you will abide in them forever. " Ibn Zayd, on the other hand, said that it is in the interrogative, so the meaning is: will you live for eternity when you build such things? Al-Farrāʾ said: "so that you will abide eternally."

"And when you strike, you strike as tyrants." (26:130) Mujāhid said: "You kill by swords and strike by whips." Jabbār is the one who kills and strikes out of anger.

"So fear Allah and obey me. and fear He who provided you with that which you know," (26: 131-132) Then Hūd, peace be upon him, mentioned what Allah Almighty gave them as he said:

"Provided you with grazing livestock and children. And gardens and springs. Indeed, I fear for you the punishment of a terrible day."" (26: 133-135).

"They said, "It is all the same to us whether you advise or are not of the advisors." (26:136) Al-ʿAbbās related from Abū ʿAmr and Nusayr related from Al-Kisāʾiyy the recitation of waʿaẓta as waʿaẓẓa by assimilation of the ẓāʾ with the tāʾ, but the others recited it with a clearly pronounced tāʾ, which is the chosen mode of recitation.

"This is not but the custom of the former peoples," (26:137)

Abū Jaʿfar, Ibn Kathir, Abū ʿAmr, Yaʿqūb and Ayyūb, recited khuluq (custom) as khalq (fabrication), which is the recitation of Ibn Masʿūd and his students, and the recitation chosen by Al-Kisāʾiyy, Abū ʿUbayd and Abū Ḥātim. It is similar to Allah's saying:

"and you produce a falsehood." (29:17) and "This is not but a fabrication." (38:7) Meaning: This is nothing but the lies and fabricated tales of the ancient. The rest of the reciters recited it as khuluq, meaning the norm and habit of those before us, i.e. they had lived for as long as they had lived, then died and will not be resurrected or called to account. This is also the interpretation of Qatādah.

"And we are not to be punished." And they denied him, so We destroyed them. Indeed in that is a sign, but most of them were not to be believers. And indeed, your Lord - He is the Exalted in Might, the Merciful.," (26:138-140).

"Thamūd denied the messengers. When their brother Salih said to them, "Will you not fear Allah ? Indeed, I am to you a trustworthy messenger. So fear Allah and obey me. And I do not ask you for it any payment. My payment is only from the Lord of the worlds. Will you be left in what is here, secure [from death], Within gardens and springs. And fields of crops and palm trees with softened fruit?" (26:141-148). Ibn ʿAbbās, may Allah be pleased with him, said: Haḍīm means that is it is tender as along as it is in its cover. Haḍīm al-kashḥ, means delicate waist, and haḍm means digestion of food into a soft substance.

ʿAṭiyyah said that haḍīm means ripe, Qatādah and ʿIkrimah said it means moist and soft, whereas Al-Ḥasan said that it means smooth.

[2050] Abū ʿAbdullah ibn Fanjuwayh informed us that ʿUbaydullah ibn Muḥammad ibn Shanabah related that Ibn Māhān related that Aṭ-Ṭanāfisiyy related that Wakīʿ related via Sallām via Abū Isḥāq that Abū Al-ʿAlāʾ said: ṭalʿuha hadīm means that it has a comet like shape.(1)

Mujāhid said: It means it is crushed, Abū Al-ʿĀliyah said it means that it is crunchy when eaten.

Aḍ-Ḍaḥḥāk and Muqātil said the meaning that it has accummulated fruits.

"And you carve out of the mountains, homes, with skill." (26:149) The people of the Levant and Kufa recited fārihīn with alif, which is the recitation of ʿAbdullah, may Allah be pleased with him, and the chosen recitation of Abū ʿUbayd. ʿAṭiyyah and ʿAbdullah ibn Shaddād said that it means they carefully chose the places where they carved the homes. The other reciters recited farihīn without alif, and it is the recitation chosen by Abū Ḥātim.

Scholars provided different meanings for farihīn, for example:

Ibn ʿAbbās said: It means insolent.

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(1) [2050] Assessment of the reliability of the chain of transmission:
It includes Ibn Shanabah about whom no Jarḥ or Taʿdīl was mentioned, and Ibn Māhān whom I did not find.
Authentication of Hadith:
Narrated by Ibn Abī Ḥātim in Tafsīr Al-Qurʾān Al-ʿAẓīm 9/2801 via the channel of Abū Al-Aḥwaṣ on the authority of Sallām. Ibn Kathīr also mentioned it in Tafsīr Al-Qurʾān Al-ʿAẓīm 10/362 on the authority of Abū Isḥāq.

Aḍ-Ḍaḥḥāk said: It means smart.

Qatādah said: It means taking pride in what they made.

Mujāhid said: It means voracious.

ʿIkrimah said: It means blissful.

As-Suddiyy said: It means tyrannic. Ibn Zayd said: It means strong. Al-Kisāʾiyy said: It means conceited. Abu ʿUbaydah said: It means cheerful.

Al-Akhfash said: It means fariḥin (joyful), since it is common among the Arabs to use the hāʾ and ḥāʾ interchangeably.

It is probable that fariḥin and fāriḥin both have the same meaning, like the case with nakirah and nākhirah in (79:11).

"So fear Allah and obey me. And do not obey the order of the transgressors (the polytheists)," (26:150-151).

"Who cause corruption in the land and do not amend." They said, "You are only of those affected by magic." (26:152-153) According to Mujāhid and Qatādah, they are those who are deceived and under the effect of magic. Al-Kalbiyy related from Abū Ṣāliḥ that Ibn ʿAbbas, may Allah be pleased with him, said: meaning: you are but a created being that are nurtured by food and drink.(1) Al-Kalbiyy cited the poetic line where Labīd said:

If you ask about us, then we are sparrows of those nurtured humans.

Another poet said:

…….. yet we are distracted by food and drink.

(1) Assessment of the reliability of the chain of transmission:
Al-Kalbiyy is accused of lying and Abū Ṣāliḥ is a weak narrators who narrates Mursal hadiths.
Authentication of Hadith:
Narrated by Aṭ-Ṭabarī in Jāmiʿ Al-Bayān 19/102 via the channel of Mūsā ibn ʿAmr on the authority of Abū Ṣāliḥ from Ibn ʿAbbās. I did not find any data about Mūsā ibn ʿAmr, perhaps he is Mūsā ibn ʿUmayr Al-Qurashī, since the hadith is narrated by Ibn ʿAsākir in Tārīkh Dimashq 23/70 via the channel of Mūsā ibn ʿUmayr on the authority of Abū Ṣāliḥ from Ibn ʿAbbas with this chain of tansmission. According to Taqrīb At-Tahdhīb by Ibn Ḥajar (7046), Mūsā ibn ʿUmayr Al-Qurashī is Matrūk. The hadith was also mentioned by As-Suyūṭī in Ad-Durr Al-Manthūr and attributed it to ʿAbd ibn Ḥumayd, Ibn Al-Mundhir and Al-Khaṭīb via some channels on the authority of Ibn ʿAbbās. Ibn Fūrak also attributed it to him in his Tafsir 2/32/a, and so did Al-Baghawī in Maʿālim At-Tanzīl 6/125.

So, according to these two meanings, the word musaḥḥarīn is derived from siḥr. Others, however, said that it is derived from saḥr, which means lung, so musaḥḥarīn are those with lungs, i.e. humans. This is supported by Allah's saying:

"You are but a man like ourselves, so bring a sign (as proof of what you are saying), if you should be of the truthful."" (26:154).

"He said, "This is a she-camel. For her is a [time of] drink, and for you is a [time of] drink, [each] on a known day." (26:155) For her is a share of water.

"And do not touch her with harm (killing her), lest you be seized by the punishment of a terrible day."" (26:156).

"But they hamstrung her and so became regretful (when they saw the chastisement)." (26:157).

"And the punishment seized them. Indeed in that is a sign, but most of them were not to be believers. And indeed, your Lord - He is the Exalted in Might, the Merciful." (26:157-158).

"The people of Lot denied the messengers. When their brother Lot said to them, "Will you not fear Allah? ndeed, I am to you a trustworthy messenger. So fear Allah and obey me. And I do not ask you for it any payment. My payment is only from the Lord of the worlds. Do you approach males among the worlds. And leave what your Lord has created for you as mates? But you are a people transgressing (leaving what is lawful for what is unlawful)."" (26:160-166).

"They said, "If you do not desist, O Lot, you will surely be of those evicted (from our town)."" (26: 167).

"He said, "Indeed, I am, toward your deed, of those who detest [it]." (26: 168).

"My Lord, save me and my family from [the consequence of] what they do." So We saved him and his family, all, (when the punishment was sent down upon them)." (26: 169-170).

"Except an old woman among those who remained behind." (26: 171) who was the wife of Lūt, peace be upon him, she remained behind suffering punishment and destruction.

"Then We destroyed the others. And We rained upon them a rain [of stones], and evil was the rain of those who were warned." (26: 172-173).

[2051] ʿAbdullah ibn Ḥāmid Al-Wazzān informed us that Makkiyy ibn ʿAbdān related that ʿAbdur-Raḥmān ibn Bishr related that Mūsā said: I asked Al-Ḥakam about the saying of Allah Almighty: "And We rained upon them a rain [of stones], and evil was the rain of those who were warned." And he said: "I heard Wahb ibn Munabbih say: It was rain of sulfur and Fire."(1)

"Indeed in that is a sign, but most of them were not to be believers. And indeed, your Lord - He is the Exalted in Might, the Merciful." (26:174-175).

"The companions of the thicket denied the messengers." (26:176) These are the people of Shuʿayb. Laykah and Al-Aykah (the thicket) are two pronunciations and both are recited in surat Ṣād alone.

Ibn Zayd said: Allah Almighty sent Shuʿayb to his people, the people of Midian and to the Bedouins who were the companions of the thicket.

"When Shuʿayb said to them, "Will you not fear Allah ?." (26:177) Allah did not say "their brother" here because Shuʿayb because he was not related to them by lineage. But when He mentioned Midian, He said: "their brother" because he was related to them.

"Indeed, I am to you a trustworthy messenger. So fear Allah and obey me. And I do not ask you for it any payment. My payment is only from the Lord of the worlds." (26:178-180).

Allah Almighty mentioned the same formula as He reported the call of all the prophets, peace be upon them, to their people in order to inform that the truth to which they call is one, and that they agreed on the command of piety, obedience, sincerity, worship, and abstention from taking a reward for calling the people to worship Allah alone and conveying the Message.

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(1) [2051] Assessment of the reliability of the chain of transmission:
Weak chain of transmission, no Jarḥ or Taʿdīl was mentioned about the compiler's shaykh, Mūsā has poor memorization and Al-Ḥakam lacks accuracy.
Authentication of Hadith:
Narrated by Ibn Abī Ḥātim in Tafsīr Al-Qurʾān Al-ʿAẓīm 9/2810 on the authority of his father from Aḥmad ibn ʿAbdul-ʿAzīz Al-Marwazī from Mūsā ibn ʿAbdul ʿAzīz with this chain of transmission. As-Suyūṭī mentioned it in Ad-Durr Al-Manthūr 3/186 on the authority of Wahb ibn Munabbih.

"Give full measure and do not be of those who cause loss (by diminishing the due measure and weight)." (26:181).

"And weigh with an even balance. And do not deprive people of their due and do not commit abuse on earth, spreading corruption. And fear He who created you and the former creation."" (26:182-184). Jibill means creation. According to a poetic line: (Death is the most tremendous event that the creation go through.) He used jibillah for creation.

"They said, "You are only of those affected by magic. You are but a man like ourselves, and indeed, we think you are among the liars. So cause to fall upon us fragments of the sky, if you should be of the truthful." He said, "My Lord is most knowing of what you do."" (26:185-188) He will recompense you for it, and I am only required to call you to obey Him.

"And they denied him, so the punishment of the day of the black cloud seized them. Indeed, it was the punishment of a terrible day." (26:189).

That is because Allah Almighty withheld the wind from them for seven days, and sent heat upon them until it took their breath away, and neither shade nor water benefited them. They entered the tunnels to cool themselves in them, but when they entered them they found them hotter than the outside. So, they went out fleeing into the wilderness, and a cloud shaded them. They found under it coolness and breeze. They called out to each other until when they all gathered under it, it rained fire upon them, and they burned.

Qatadah said: "Allah Almighty sent Shuʿayb, peace be upon him, to the Companions of the Thicket, and the people of Midian. The Companions of the Thicket were destroyed by the ẓullah (black cloud), while the people of Midian were destroyed by the awful cry of Jibrīl, peace be upon him, whereby all of them died."

[2052] Al-Ḥusayn ibn Muḥammad ibn Fanjuwayh informed us that Mūsā ibn Muḥammad related that Al-Ḥasan ibn ʿAlluwayh related that Ismāʿīl ibn ʿIsā related that Al-Musayyib related that Burd Al-Ḥarīriyy said: "Allah subjugated the heat against them for seven days and nights. Then, a mountain was raised for them from afar, and a man from them went to explore it, and found beneath it rivers, springs, and cold water. He settled under it and took what was sufficient for him. Then, he came to his family and told them about

that, so they went there and took what was sufficient to them and setteled under it. He went to his people and informed them, and they all came and assembled under it without any of them left behind. Thereupon, the mountain fell down upon them. This is the explanation of Allah's saying: "so the punishment of the day of the black cloud seized them."(1)

"Indeed in that is a sign, but most of them were not to be believers. And indeed, your Lord - He is the Exalted in Might, the Merciful. " (26: 190-191).

"And indeed, the Qurʾān is the revelation of the Lord of the worlds. The Trustworthy Spirit has brought it down" (26: 192-193).

The reciters of Hijaz, as well as Abu ʿAmr ecited nazala with a light zāy, and with a ḍammah on the ḥāʾ and nūn of ar-rūḥu al-amīnu respectively. This parsing indicates that Jibrīl is the one who descended with the Qurʾān.

The others recited it with a doubled zay, and with a fatḥah on the ḥāʾ and nūn of ar-rūḥa al-amīna respectively. According to this recitation, the meaning is that Allah Almighty sent down Jibrīl with the Qurʾān. This is the chosen recitation of Abū ʿUbayd and Abū Ḥatim. Tanzīl is the verbal noun of nazala.

"Upon your heart, [O Muhammad] (until you fully perceived it) - that you may be of the warners -" (26:194).

"(It was revealed) In a clear Arabic language." (26:195).

"And indeed, it is [mentioned] in the scriptures of former peoples." (26:196). The verse alludes to the Qurʾān as per the view of most of scholars of Tafsīr. Muqātil, on the other hand, said that it alludes to Muḥammad and its description. Al-Aʿmash recited zubr with a sukūn on the bāʾ, while the others recited it as zubur.

"And has it not been a sign to them that it is recognized by the scholars of the Children of Israel?" (26:197).

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(1) [2052] Assessment of the reliability of the chain of transmission:
Very weak chain of tansmission as it includes Al-Musayyib ibn Sharīk who is Matrūk.
Authentication of Hadith:
Al-Baghawī reported it in Maʿālim At-Tanzīl 3/258 and attributed it to Yazīd Al-Jarīrī.

Ibn ʿĀmir recited takun, instead of yakun, with āyatun in the nominative. Others recited it as yakun, with āyatan in the accusative. The meaning is: Was not there a sign and proof in it for those arrogant?

"that it is recognized by the scholars of the Children of Israel?" The verse alludes to Muḥammad (PBUH), and the 'Children of Israel' refers to ʿAbdullah ibn Salām and his companions, may Allah be pleased with them. Ibn ʿAbbās, may Allah be pleased with him, said: "The people of Makkah sent for the Jews in Medina to ask them about Muḥammad (PBUH). Their answer was: This is the time for him to be sent. We find his description identical with what is mentioned in the Torah about him." This was a proof for them on the truthfulness of Muḥammad (PBUH).

"And even if We had revealed it to one among the foreigners" (26:198).

Aʿjamīn is plural of aʿjam, who is someone that cannot speak Arabic properly, even if he is an Arab. Its feminine form of the plural is ʿujm. Animals are called ʿujm because the cannot speak. The Prophet (PBUH) said: **"No retaliation is payable for a wound caused by a dumb animal, "** in the Arabic version, a dumb animal is referred to as al-ʿajmāʾ. As an attribution to ʿajam, then it should be ʿajamiyy.

[2053] Abū ʿAbdullah ibn Fanjuwayh informed us that Abū ʿAliyy ibn Ḥabash Al-Muqriʾ related that Abū Al-Qāsim ibn Al-Faḍl related that Sahl ibn ʿAliyy related that Abū ʿUmar related that Shujāʿ ibn Abī Naṣr related via ʿIsā via ʿUmar that Al-Ḥasan recited it as ʿajamiyyīn.(1)

Thus, the meaning of the verse is: even if we revealed it to a man who speaks a language other than Arabic.

"And he had recited it to them (in a non-Aabic language), they would [still] not have been believers in it." (26:199) They would say that they cannot

(1) [2053] Assessment of the reliability of the chain of transmission;
The chain of transmission includes narratos about whom no Jarḥ or Taʿdīl was raised.
Authentication of Hadith:
This is a Shādh (irregular) recitation that Ibn Khālawayh attributed to him in Mukhtaṣar Shawādh Al-Qurʾān (109), An-Naḥḥās in Iʿrāb Al-Qurʾān 3/192, Ibn Jinnī in Al-Muītasib 2/132, Ibn Ḥabīb in his Tafsir 223/a, Al-Ḥīrī in Al-Kifāyah 2/86/b and Ad-Dumyātī in Itḥāf Fuḍalāʾ Al-Bashar 2/321. Ibn Jinnī said: "This recitation is an explaination of what is meant in the agreed upon one."

understand him. Similar to this is Allah's saying: "And if We had made it a non-Arabic Qurʾān, they would have said, "Why are its verses not explained in detail [in our language]?" (41-44)

If we revealed it to a non-Arab man they would disdain to follow him.

"Thus have We inserted it into the hearts of the criminals." (26:200). We inserted the Qurʾān into the hearts of the believers in order to establish the argument against them. It is also said that 'it' refers to disbelief.

"They will not believe in it until they see the painful punishment." (26:201). Al-Farrāʾ said: When the Arabs used the negative particle 'lā' in the position of 'kayy' (in order to) as in the verse, the verb after it could be either in the state of jazm or rafʿ. It is said: rabaṭṭu al-farasa lā tanfalit, or tanfalitu.

A poet said: **(Until we considered abstention the best action**

So that all of us abstain from evil.) In the Arabic version:

Wa ḥatta raʾyna ahsanl fiʿla baynana---musākatatan la yaqrifu/yaqif ash-sharra qārifu

lā is used for so that, and the verb after it can be either in the state of jazm or rafʿ: yaqrif or yaqrifu.

"And it will come to them suddenly while they perceive [it] not." (26:202).

Most of the reciters recited fayaʾtiyahum (3rd person masculine singular verb) in reference to punishment.

[2054] Ibn Fanjuwayh informed us that Abū ʿAliyy ibn Ḥabash Al-Muqriʾ related that Abū Al-ʿAbbās ʿAbdur-Raḥmān ibn Muḥammad ibn Ḥammād Aṭ-Ṭahrāniyy related that Abū Zakariyyā Yahyā ibn Al-Faḍl Al-Baṣriyy Al-Khiraqiyy related that Wuhayb ibn ʿAmr An-Numayriyy related that Hārūn ibn Mūsā Al-ʿAtakiyy related that Al-Ḥusām related that Al-Ḥasan recited: fataʾtiyahum (3rd person feminine singular verb). A man said to him: "O Abū Saʿīd, it is the punishment (which is masculine in Arabic) that will come to them suddenly." Al-Hasan replied him angrily: "No, it is the Hour."(1)

(1) [2054] Assessment of the reliability of the chain of transmission:
Weak chain of transmission as it includes Husām Al-Azdī who is weak and almost Matruk and Wuhayb is Mastur (unidentified).

"And they will say, "May we be reprieved?"" (26:203).

Muqātil said: "Then, the polytheists asked the Prophet (PBUH) about the time when the promised punishment would overtake them, so Allah Almighty revealed:

"So for Our punishment are they impatient? Then have you considered if We gave them enjoyment for years (in the worldly life and left them unpunished). And then there came to them that which they were promised? (the punishment)." (26:204-206).

"They would not be availed by the enjoyment with which they were provided. And We did not destroy any city except that it had warners" (26:207-208) Messengers that warned them.

"As a reminder; and never have We been unjust." (26:209).

Dhikrā (reminder) could be either in the accusative as mafʿūl bihi, o nominative as khabar.

"and never have We been unjust." in punishing them, as we already established the argument against them and warned them.

"And the devils have not brought the revelation down." (26:210) Rathe, the Trustworthy Spirit was sent down with it.

The majority of reciters recited: ash-shayāṭīn with a yāʾ in all its occurrences in the Qurʾān, since the nūn is a basic letter and the word has a fixed spelling. whereas Al-Ḥasan Al-Baṣriyy and Muhammad ibn As-Samayfaʿ Al-Yamāniyy recited it as: ash-shayāṭūn with a wāw. Al-Farrāʾ disapproved this recitation and remarked that Al-Ḥasan was mistaken. When this was reported to An-Naḍr ibn Shumayl, he said: "He (Al-Farrāʾ) uses the statement of Al-ʿAjjāj and Ruʾbah as evidence, so why does he not do that with that statement off Al-Ḥasan and the other reciter, knowing that they would not recite it as such unless they already heard it." Al-Muʾarrij further said: "If 'ash-shayāṭīn' is derived from shāṭa yashīṭu, then their recitation has an aspect of validity."

Authentication of Hadith:

This is a Shādh (irregular) recitation that Ibn Khālawayh attributed to him in Mukhtaṣar Shawādh Al-Qurʾān (109), Ibn Jinnī in Al-Muītasib 2/132, Ibn Ḥabīb in his Tafsir 223/a, and Ad-Dumyātī in Itḥāf Fuḍalāʾ Al-Bashar 2/321.

[2055] Al-Ḥusayn ibn Muḥammad ibn Fanjuwayh informed us that Aḥmad ibn Jaʿfar ibn Muḥammad ibn Ḥamdān ibn ʿAbdullah related that Aḥmad ibn Al-Fariḥ Al-Muqriʾ related that ʿUmar ibn Shabbah said that he heard Abu ʿUbaydah say: "Al-Ḥasan was criticized for nothing in his recitation except for his saying of ash-shayāṭūn."(1)

[2056] He also related through his chain of narration from ʻUmar ibn Shabbah that Abū Ḥarb Al-Bābiyy-from the offspring of Bāb- related that a Bedouin once came to Yūnus ibn Ḥabīb and said: A young man of yours came to us and took us to this small river and took us to gardens (which he expressed in Arabic as basātūn) whereupon Yūnus said: How similar this language is to the recitation of Al-Ḥasan (of shayāṭūn).(2)

"It is not allowable for them (to send down the Qurʾān), nor would they be able (to do that)." (26:211).

"Indeed they, from [its] hearing, are removed." (26:212) They are prevented from hearing stealthily from the heaven and pursued by burnining flames.

"So do not invoke with Allah another deity and [thus] be among the punished. And warn, [O Muhammad], your closest kindred." (26:213-214).

[2057] Al-Ḥusayn ibn Muḥammad ibn Fanjuwayh informed us that Mūsā ibn Muḥammad ibn ʿAliyy ibn ʿAbdullah related that Al-Ḥasan ibn ʿAliyy ibn Shabīb Al-Maʿmariyy related that ʿAbbād ibn Yaʿqūb related that ʿAliyy

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(1) [2055] Assessment of the reliability of the chain of tansmission:
Hasan chain of transmission.
Authentication of Hadith:
I did not find it in Majāz Al-Qurʾān by Abū ʿUbaydah in places where it is expected to be found.
I said: "Among those who disagreed with Al-Ḥasan about this recitation are Abū Ḥātim, Muḥammad ibn Yazīd, Az-Zajjāj, An-Naḥḥās and other scholars of Arabic syntax. Az-Zajjāj said: "It is incorrect according to scholars of Arabic syntax, and in disagreement of Qurrāʾ, so it is wrong according to Qirāʾāt and Arabic syntax." An-Naḥḥās said in Iʿrāb Al-Qurāʾn 3/193: I heard ʿAliyy ibn Sulaymān say that he heard Muḥammad ibn Yazīd say: "It is in that way that scholars make mistakes. It is due to confusion, for it seems that Al-Ḥasan confused it with the Jamʿ Mudhakkar Sālim. And as it is reported in hadith: "Beware of the slips of scholars."

(2) [2056] Assessment of the reliability of the chain of transmission:
It includes Abū Ḥarb about whom no Jarḥ of Taʿdīl was raised.
Authentication of Hadith:
Al-Qurṭubī mentioned it in Al-Jāmiʿ li Aḥkām Al-Qurʾān on his authority 13/142.

ibn Hāshim related via Sabbah ibn Yahyā Al-Muzaniyy via Zakariyyā ibn Maysarah via Abū Isḥāq that Al-Barāʾ ibn ʿĀzib, may Allah be pleased with him, said: When Allah Almighty revealed: "And warn, [O Muhammad], your closest kindred." the Messenger of Allah (PBUH) assembled Banu Al-Muttalib who were forty men in number, each of them would eat an entire sheep and drink a large cup of drink alone. He (PBUH) ordered ʿAliyy to bring a sheep's leg. The Prophet (PBUH) said to his people, **"Come on, eat in the name of Allah."** They approached it and ate until they were done. Then, he ordered for a large cup of milk, took a sip from it then said: **"Drink, in the name of Allah."** They all drank to their fill. Abu Lahab said to them: "This magic that he has bewitched you with." The Prophet (PBUH) remained silent. The next day he invited them and served the same food and drink. Then he warned them saying: "**O Bani ʿAbdul-Muṭṭalib, I am indeed a warner and bearer of good tiding sent to you by Allah Almighty. None among the Arabs has brought for his people something similar to what I have brought to you. I bring the best of this world and the Hereafter. So, be Muslims and obey Allah, so that you will be guided. Which of you will aid me in this matter, so that he will be my brother, my supporter, my chosen successor and will succeed me in (being head of) my family after I die and pay off my debts?"** They all remained silent, even after he had repeated his speech three times. ʿAliyy, may Allah be pleased with him, said: "I will." The Prophet (PBUH) said: **"Then it is you."** So, the people stood up, and said to Abu Talib in ridicule: "Obey your son, for he is now your commander."(1)

[2058-2059] ʿAbdullah ibn Ḥāmid Al-Wazzān and Muḥammad ibn ʿAbdullah ibn Ḥamdūn both informed us that Aḥmad ibn Muḥammad ibn Al-Ḥasan related that Muḥammad ibn Yahyā related that Abu Al-Yamān related that Shuʿayb related that Az-Zuhriyy said that Saʿīd ibn Al-Musayyib and Abu Salamah ibn ʿAbdur-Raḥmān informed him that Abū Hurayrah,

(1) [2057] Assessment of the reliability of the chain of transmission:
Very weak chain of transmission that includes Ṣabāḥ ibn Yaḥyā, who is Matruk, ʿAbbād Ar-Rawājini who is Ṣadūq but Rafidite, Zakariyyā ibn Maysarah who is Mastur (unidentified) and Mūsā ibn Muḥammad whom I did not find.
Authentication of Hadith:
Ibn Mardawayh reported it on his authority as mentioned in Ad-Durr Al-Manthūr by As-Suyūṭī 5/181.

may Allah be pleased with him, said that when Allah Almighty revealed: "And warn, [O Muhammad], your closest kindred.", the Prophet (PBUH) stood up and said: "O People of Quraysh! Buy yourselves from Allah Almighty! I cannot save you from Allah (if you disobey Him) O Fātimah, the daughter of Muhammad, I cannot save you from Allah (if you disobey Him). O ʿAbbās! The son of ʿAbdul Muṭṭalib! I cannot save you from Allah (if you disobey Him). O Bani ʿAbd Manāf! I cannot save you from Allah (if you disobey Him). O Ṣafiyyah, the aunt of Allah's Messenger, I cannot save you from Allah (if you disobey Him). Ask for whatever you wish from my property, but I cannot save you from Allah (if you disobey Him)."(1)

[2060] ʿAbdullah ibn Ḥāmid Al-Wazzān said: Makiyy ibn ʿAbdān related that ʿAbdullah ibn Hāshim related that Al-Aʿmash related via ʿAbdullah ibn Murrah via Saʿīd ibn Jubayr that Ibn ʿAbbās said: "When Allah Almighty revealed: "And warn, [O Muhammad], your closest kindred.", the Prophet (PBUH) came to Aṣ-Ṣafā mountain, ascended it and called out: **"O Ṣabāḥāh!"** The people all assembled around him, either by themselves or by sending their messengers. Then he (PBUH) said: **"O Banī Fihr! O Banī ʿAbdul-Muṭṭalib! Suppose I told you that there is an (enemy) cavalry in the valley intending to attack you, would you believe me?"** They said: "Yes." He then said: "I am a warner to you in face of a terrific punishment." Abu Lahab said (to the Prophet) "May you perish all this day. Is it for this purpose you have gathered

(1) [2058-2059] Assessment of the reliability of the chain of transmission:
It includes the compiler's two shaykhs, and no Jarḥ or Taʿdīl was raised about any of them, however the hadith is authentic when narrated through channels other than theirs as will be explained later.
Authentication of Hadith:
Narrated by Al-Bukhārī, Book of Commandments, Chapter: Are Wives And Children Included In Relatives (2753), Book of Tafsir, Chapter: And Warn Your Closest Kindred (4771) on the authority of Abu Al-Yamān. Muslim narrated it in the Book of Faith, Chapter: Allah's Saying: "And Warn Your Closest Kindred." (206-351) on the authority of Yūnus from Ibn Shihāb. At-Tirmidhī narrated it in the Book of Tafsir, Chapter: From Surat Ash-Shuʿarāʾ (3185), An-Nasāʾī in the Book of Commandments, Chapter: When One Exhorts His Closest Kinsmen 6/248 (3644) both via the channel of Mūsā ibn Ṭalḥah on the authority of Abū Hurayrah.

us!?" Then it was revealed: "May the hands of Abu Lahab be ruined, and ruined is he.""[1]

"And lower your wing to those who follow you of the believers." (26:215) Be gentle to them.

"And if they disobey you, then say, "Indeed, I am disassociated from what you are doing (of worshipping idols and disobeying the Most Merciful).""(26:216).

"And rely upon the Exalted in Might, the Merciful," (26:217) to protect you from the plan of your enemies.

The reciters of Medina and the Levant recited fa tawakkal with a fāʾ, and it is written as such in their Muṣḥafs. The other reciters recited it as wa tawakkal with a wāw.

"Who sees you when you arise," (26:218) for offering the prayer according to most of scholars of Tafsīr, whereas Mujāhid said: Who sees you wherever you are.

"And your movement among those who prostrate." (26:219) ʿIkrimah said: "He sees your movements in your prayer when you stand up, sit down, bow and prostrate." Mujāhid said: "He sees your movements among those who pay, i.e. your seeing of those who pray behind you just as you see those in front of you." He added: "He used to see those behind him as he saw those in front of him. "

[2061] ʿAbdullah ibn Ḥāmid informed us that Aḥmad ibn Muḥammad ibn Al-Ḥasan related that As-Sulamiyy, Aḥmad ibn Ḥafṣ, ʿAbdullah ibn Al-Farrāʾ and Qaṭan said: Ḥafṣ related that Ibrāhīm ibn Tahmān related via Saʿīd ibn

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(1) [2060] Assessment of the reliability of the chain of transmission:
I did not come across any comment of Jarh or Taʿdil about ʿAbdullah ibn Ḥāmid, the rest of the narrators are trustworthy and the hadith is authentic as will be explained in the hadith authentication.
Authentication of Hadith:
The compiler narrated it with this chain of transmission in Surat Al-Masad. Al-Bukhāri narrated it in the Book of Tafsir, Chapter: And Warn Your Closest Kindred (4770), Muslim in the Book of Faith, Chapter: Allah's Saying: And Warn Your Closest Kindred (207-355), and At-Tirmidhi in the Book of Tafsir, Chapter: From Surat Ruined Are The Hands (3363) via channels on the authority of Al-Aʿmash from ʿAmr ibn Murrah with a similar wording.

Abi ʿArūbah via Qatādah that Anas ibn Mālik related that the Messenger of Allah (PBUH) said: **"Perform bowing and prostration in a complete form, for by Allah, I do see you from behind my back when you bow and prostrate."**(1)

Qatadah, Ibn Zayd, Muqatil and Al-Kalbiyy said: "He sees you actions with those who offer the prayer with regard to the pillars of the congregational prayer in your standing, sitting down, bowing and prostration." Which is the view reported from ʿAṭāʾ Al-Khurāsāniyy from Ibn ʿAbbās, may Allah be pleased with him.

Saʿīd ibn Jubayr, may Allah have mercy upon him, said: "He sees your actions and conditions like the prophets, peace be upon them, before you. Those who prostrate that are mentioned in the verse are the prophets, peace be upon them." Al-Ḥasan, may Allah have mercy upon him, said: "He sees your actions, and your going around your believing companions."

[2062] Abū Sahl ʿAbdul Malik ibn Muḥammad ibn Aḥmad ibn Ḥabīb Al-Muqriʾ informed me that Abū Bakr Aḥmad ibn Mūsā related that Zanjuwayh ibn Muḥammad related that ʿAliyy ibn Saʿīd An-Nasawiyy related that Abū ʿĀsim related via Shabīb via ʿIkrimah that Ibn ʿAbbās, may Allah be pleased with him, said: "it means your transference from the loin of one prophet to the other until Allah brought you forth to this nation."(2)

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(1) [2061] Assessment of the reliability of the chain of transmission:
It includes the compiler's shaykh about whom no Jarḥ or Taʿdīl was raised. The hadith is authentic as hereafter explained.
Authentication of Hadith:
Narrated by Al-Bukhāri in the Book of Adhan, Chapter : Khushuʿ in Prayer (742), Muslim in the Book of Prayer, Chapter: The Command To Perform The Prayer Properly (425), and An-Nasāʾi in the Book of Clasping One's Hands Together, Chapter: The Command to Prostrate Properly 2/216, all of them via channels on the authority of Qatādah.

(2) [2062] Assessment of the reliability of the chain of transmission:
It includes narrators whom I did not find.
Authentication of Hadith:
Narrated by Aṭ-Ṭabarānī in Al-Muʿjam Al-Kabīr 11/362 (12021) on the authority of Abu Muslim Al-Kashshī, Ibn Abī Hātim 9/2828 on the authority of Yaʿqub ibn ʿUbayd, Ibn ʿAsākir in Tārīkh Dimashq 3/401 via the channel of Abu ʿĀmir, all of them on the authority of Abu ʿĀṣim Aḍ-Ḍaḥḥāk ibn Makhlad. Al-Haythami said in Majmaʿ Az-Zawāʾid 7/86: It is narrated by Al-Bazzār and Aṭ-Ṭabarānī and their narrators are among those accredited by Al-Bukhāri and Muslim except for Shabīb ibn Bishr who is trustworthy.

[2063] Abū Al-Ḥasan Muḥammad ibn ʿAliyy ibn Sahl Al-Māsarjasiyy the jurist informed us that Abū Saʿīd Ahmad ibn Muḥammad ibn Ziyād Al-Baṣriyy related that ʿAbbās ibn Muḥammad ibn Ḥātim related that Al-Ḥasan ibn Bishr related that Saʿdān ibn Al-Walid related via ʿAṭāʾ ibn Abī Rabāḥ that Ibn ʿAbbās, may Allah be pleased with him said about the saying of Allah Almighty: "And your movement among those who prostrate." (26:219): "He was trandsferred through the loins of the prophets, peace be upon them, until his mother gave birth to him."(1)

"Indeed, He is the Hearing, the Knowing." (26:220) He hears your recitation of the Qurʾān and knows about what you do.

"Shall I inform you upon whom the devils descend?" (26:221) Then Allah explains it saying:

"They descend upon every sinful liar." (26:222) They are the diviners. Muqātil said: "They are those liars like Musaylimah and Ṭulayḥah."

"They pass on what is heard, and most of them are liars." (26:223) They listen stealithly to the angels and report what they hear to the diviners "and most of them are liars." because they add a lot of lies to what they heard. Now they are blocked from doing this, praise be to Allah the Lord of the worlds.

"And the poets - [only] the deviators follow them;" (26:224).

[2064] Abū Zakariyyā Yaḥyā Ibn Ismāʿīl Al-Ḥarbiyy informed us that Abū Ḥāmid Aḥmad ibn Ḥamdūn ibn ʿUmārah Al-Aʿmashiyy related that Abū ʿAbdullah Muḥammad ibn ʿAbdullah ibn Quhzād Al-Marwaziyy related that Ḥātim ibn Al-ʿAlāʾ related that ʿAbdul-Muʾmin related via Ibn Buraydah that

(1) (9) Assessment of the reliability of the chain of transmission:
No Jarḥ or Taʿdīl was raised about the compiler's shaykh, and Saʿdān is Majhul (unknown).
Authentication of Hadith:
Narrated by Al-ʾĀjurri in Ash-Sharīʿah 3/1418 (959) on the authority of Abu Saʿīd Aḥmad ibn Muḥammad with this chain of transmission. Also narrated by Ibn Abī Ḥātim in Tafsīr Al-Qurʾān Al-ʿAẓīm 9/2828, Abu Nuʿaym in Dalāʾil An-Nubuwwah (30), Ibn ʿAsākir in Tārīkh Dimashq 3/402, all of them via channels on the authority of Al-Ḥasan ibn Bishr. As-Suyūṭī mentioned it in Ad-Durr Al-Manthūr and attributed it to Ibn Mardawayh with this chain of transmission.

Ibn ʿAbbās, may Allah be pleased with him, said about this verse "And the poets - [only] the deviators follow them;": "They are the devils."(1)

Aḍ-Ḍaḥḥāk commented: "There were two men that once exchanged satiric verses against each other at the time of the Messenger of Allah (PBUH), one of them was from the Anṣār and the other was from another people. Each one of them had fanatic supporters from his people, who were impudent. Therefore, this verse was revealed. " It is also reported by ʿAṭiyyah from Ibn ʿAbbās, may Allah be pleased with him. Moreover, ʿIkrimah said that al-ghāwūn are the narrators of poetry. ʿAliyy ibn Abī Ṭalḥah further reported from Ibn ʿAbbās, may Allah be pleased with him, that they are the disbelievers from among the Jinn and mankind.

[2065] Al-Ḥusayn ibn Muḥammad ibn Fanjuwayh informed us that Ṭalḥah ibn Muḥammad and ʿUbaydullah ibn Aḥmad both said: Abū Bakr ibn Mujāhid related that Jaʿfar ibn Muḥammad informed him that Ḥusayn ibn Muḥammad ibn ʿAliyy related that his father related via ʿAbdullah ibn Saʿīd ibn Al-Ḥasan that Abū ʿAbdullah said: "They are those who impress the hearts of people through falsehood."(2) These verses alluded to some poets from among the disvelievers who were: ʿAbdullah ibn Az-Zibaʿriyy Al-Makhzūmiyy, Hubayrah ibn Abī Wahb, Musafiʿ ibn ʿAbd Manāf, ʿAmr ibn ʿAbdullah Abū ʿAzzah Al-Jumahiyy and Umayyah ibn Abī Aṣ-Ṣalt. They used to They satirized the Messenger of Allah (PBUH) and people followed them.

[2066] Al-Ḥusayn ibn Muḥammad informed us that ʿUbaydullah ibn Muḥammad ibn Shanabah related that Muḥammad ibn ʿImrān ibn Hārūn related that ʿAliyy ibn Saʿīd An-Nasawiyy related that ʿAbd As-Salām related via Isḥāq ibn ʿAbdullah ibn Abi Farwah via Makḥūl via Abū Idrīs that Ghuḍayf or Abu Ghuḍayf, one of the companions of the Prophet (PBUH) said

(1) [2064] Assessment of the reliability of the chain of transmission:
Authentic chain of transmission.
Authentication of Hadith:
Ibn Ḥabīb attributed it to him in his Tafsir 223/b, and Al-Ḥīrī in Al-Kifāyah 2/88/a.

(2) [2065] Assessment of the reliability of the chain of transmission:
It is transmitted via a sequence of unknown narrators.
Authentication of Hadith:
I did not find it in any narrations other than that of the compiler.

that the Messenger of Allah (PBUH) said: **"Whoever initiates satire poetry about Islam, then cut off his tongue."**(1)

[2067] Al-Ḥusayn ibn Muḥammad informed us that Aḥmad ibn Muḥammad ibn Isḥaq As-Sunniyy related that Abu Yaʿlā related that Ibrāhīm ibn ʿArʿarah related that ʿAbdur-Raḥmān ibn Mahdī related that Yaʿqub Al-Qummiyy related via Jaʿfar via Saʿīd ibn Jubayr that Ibn ʿAbbās, may Allah be pleased with him, said: When the Prophet (PBUH) conquered Makkah, Iblīs made a loud cry whereby his offspring gathered around him. He said: "Lose hope that the nation of Muhammad would return to polytheism after this day of yours. But, you should instead spread poetry and wailing in Makkah."(2)

"Do you not see that in every valley they roam" (26:225) They roam in bafflement in all subjects of speech. Yahīmūn: deviating from the path of truth and righteousness. Al-Kisāʾiyy said: hāʾim is someone who goes around

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(1) [2066] Assessment of the reliability of the chain of transmission:
Very weak chain of transmission; it includes Isḥāq ibn Abi Farwah who is Matruk, others whom I did not find, and those about whom no Jarḥ or Taʿdil was raised.
Authentication of Hadith:
Narrated by Aṭ-Ṭabarānī in Al-Muʿjam Al-Kabīr 18/264 (661), Al-Baghawī, Ibn Mandah and Abū Nuʿaym as stated in Al-Iṣābah 5/190, all of them via channels on the authority of ʿAbd As-Salām ibn Ḥarb. It is recorded by Al-Baghawī, Abū Nuʿaym and Ibn Mandah as Ghuṭayf ot Abū Ghuṭayf. Al-Haythamī said in Majmaʿ Az-Zawāʾid 8/122 that its chain of narration includes Isḥāq ibn Abī Farwah who is Matruk. The same was said by Ibn Ḥajar in Al-Iṣābah. Also narrated by Aṭ-Ṭabarānī in Al-Muʿjam Al-Kabīr 8/92 (7468) and Ibn ʿAsākir in Tārīkh Dimashq 14/408, both via the channel of Isḥāq ibn Abī Farwah on the authority of Makḥūl from Ḥafṣ ibn Saʿīd ibn Jābir from Abū Idrīs Al-Khawlānī from Abū Umāmah Al-Bāhilī who said: ""Whoever initiates satire poetry about Islam, then cut off his tongue." At-Tabaranī added: "ʿAbdullah ibn Aḥmad ibn Ḥanbal said: It means: whoever insults Islam."

(2) [2067] Assessment of the reliability of the chain of transmission:
Authentic chain of transmission.
Authentication of Hadith:
Narrated by Aḍ-Ḍiyāʾ Al-Maqdisī in Al-Ahādīth Al-Mukhtārah 10/105 via the channel of Abū Yaʿlā Al-Mawṣilī. Also narrated by Abū Nuʿaym in Ḥilyat Al-Awliyāʾ 9/62, Aṭ-Ṭabarānī in Al-Muʿjam Al-Kabīr 12/11 (12318) and Al-Maqdisī in Al-Ahādith Al-Mukhtārah 10/105, all of them via the channel of ʿUmar ibn ʿAbbās Ar-Rāzī on the authority of ʿAbdur-Rahmān ibn Mahdī with as similar wording. Al-Mundhirī mentioned it in At-Targhīb wa At-Tarhīb 4/177 and said: "Ahmad narrated it with a Hasan chain of transmission." Al-Qurṭubī also mentioned it in Al-Jāmiʿ li Aḥkām Al-Qurʾān.

aimlessly, whereas Abu ʿUbaydah said he is the one who goes the opposite way of his destination.

Ibn ʿAbbās, may Allah be pleased with him, said about this verse: They ingage in all types of idle talk. Mujāhid said: They delude people by all types of art. Qatādah said: They praise some people unrightfully and insult others unrightfully.

"And that they say what they do not do? -" (26:226)

Allah Almighty excludes the poets from among the believers: Ḥassān ibn Thābit, ʿAbdullah ibn Rawāhah, Kaʿb ibn Mālik and Kaʿb ibn Zuhayr, may Allah be pleased with them all, as He said:

"Except those [poets] who believe and do righteous deeds and remember Allah often and defend [the Muslims] after they were wronged (by answering back the polytheists who lampooned the Messenger of Allah (PBUH) and the believers). And those who have wronged are going to know to what [kind of] return they will be returned." (26:227).

[2068] Ibn Fanjuwayh Ad-Dīnawariyy informed us that ʿUbaydullah ibn Muḥammad ibn Shanabah related that ʿUbaydullah ibn Aḥmad Al-Kisāʾiyy related that Abū Bakr ibn Abī Shaybah related that Yaḥyā ibn Wādiḥ related via Muḥammad ibn Isḥāq via Yazīd ibn ʿAbdullah ibn Qusayṭ that Abu Al-Ḥasan Al-Barrād said: When the verse "And the poets - [only] the deviators follow them" was revealed, Ḥassān ibn Thābit, ʿAbdullah ibn Rawāhah, Kaʿb ibn Mālik, may Allah be pleased with them, came to the Messenger of Allah (PBUH) weeping. They said: "O Messenger of Allah, Allah revealed this verse when He knows that we are poets." He said: **"Recite the verse following this one:** "Except those [poets] who believe and do righteous deeds and remember Allah often" **That is you**. "and defend [the Muslims] " **That is you."**[1]

(1) [2068] Assessment of the reliability of the chain of transmission:
It includes Ibn Shanabah about whom no mention of Jarh or Taʿdil was made, and Al-Barrād is acceptable.
Authentication of Hadith:
Narrated by Ibn Abī Shaybah in Al-Muṣannaf 5/277 (26051)-Al-Ḥūt Edition- on the authority of Yahyā ibn Wāḍiḥ with this chain of transmission. Ibn Abī Ḥātim in Tafsīr Al-Qurʾān Al-ʿAẓīm 9/2834, Al-Ḥākim in Al-Mustadrak 3/556 (6064) both via the channel of Ibn Abī Shaybah with this chain of transmission. Aṭ-Ṭabarī narrated it in Jāmiʿ Al-Bayān 19/129 via

[2069] Al-Ḥusayn ibn Muḥammad Al-Fanjuwiyy informed us that Ibn Mālik Al-Quṭayʿiyy said that Aḥmad ibn Ḥanbal related that his father related that Abū Al-Yamān related that Shuʿayb related on the authority of Az-Zuhriyy.

[2070] Ibn Fanjuwayh Ad-Dīnawariyy informed us that Ibn Hamdūn said that Ibn Ash-Sharqiyy related that Muḥammad ibn Yaḥyā said that ʿAbdur-Razzāq said that Maʿmar said that Az-Zuhriyy said that ʿAbdur-Raḥmān ibn Kaʿb ibn Mālik related from his father that he said to the Prophet (PBUH) when Allah Almighty revealed those verses about the poets: "O Messenger of Allah, Allah Almighty has revealed about the poets what you know. What do you say about that?" The Prophet (PBUH) observed: **"Indeed, the believer fights by his sword and tongue. By Him in Whose Hand my soul is, it is as if you are showering them with darts by your poetry."**(1)

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the channel of ʿIsā ibn Yūnus, Ibn Abī Ḥātim in Tafsīr Al-Qurʾān Al-ʿAẓīm 9/2834 via the channel of Jarīr ibn Ḥāzim, and Aṭ-Ṭabarī via the channel of ʿAliyy ibn Mujāhid and Ibrāhim ibn Al-Mukhtār, all of them on the authority of Muḥammad ibn Isḥāq with this chain of transmission. Also narrated by Ibn Abī Ḥātim in Tafsīr Al-Qurʾān Al-ʿAẓīm 9/2834 via the channel of Al-Walīd ibn Kathīr on the authority of Yazīd ibn ʿAbdullah from Abu Al-Hasan Al-Barrād, the freed-slave of Banī Nawfal. Abu Dawud narrated it in An-Nāsikh wa Al-Mansukh as stated in Tahdhīb Al-Kamāl 33/245 on the authority of Abu Al-Ḥasan, the freed-slave of Bani Nawfal. One of the channels of Aṭ-Ṭabarī refers to him as Abu Al-Ḥasan Sālim Al-Barrād, the freed slave of Tamīm Ad-Dārī, according to Al-Ḥākim, he is Abu Al-Ḥasan, the freed slave of Bani Nawfal, and the others refer to him as Abu Al-Ḥasan Al-Barrād. Ibn Kathir mentioned the hadith in Tafsīr Al-Qurʾān Al-ʿAẓīm 10/386 on the authority of Muhammad ibn Ishāq from Abū Al-Ḥasan Sālim Al-Barrād ibn ʿAbdullah, the freed salve of Tamim Ad-Dārī.

(1) [2069-2070] Assessment of the reliability of the chain of transmission:
Authentic chain of transmission.
Authentication of Hadith:
Narrated by Al-Quḍāʿī in Musnad Ash-Shihāb 2/135 (1047), Ibn Ḥibbān in his Ṣaḥīḥ as mentioned in Al-Iḥsān 11/5 (4707). Also narrated by Aṭ-Ṭabarānī Al-Muʿjam Al-Kabīr 19/76 (152), Ibn ʿAsākir in Tārīkh Dimashq 50/192, and Al-Wāḥidī Al-Wasīṭ 3/366, all of them via the channel of Yūnus on the authority of Az-Zuhrī with this chain of transmission. ʿAbdur-Razzāq narrated it in Al-Muṣannaf 11/263 (20500) and via his channel, Aḥmad narrated it in his Musnad 6/387 (27174), Ibn Hibban in his Ṣaḥīḥ as stated in Al-Iḥsān 13/102 (5786), Aṭ-Ṭabarānī in Al-Muʿjam Al-Kabīr 19/75 (151), Al-Baghawī in Sharh As-Sunnah 12/378 (3409) and in Maʿālim At-Tanzīl 6/136, Al-Bayhaqī in As-Sunan Al-Kubrā 10/239 and Ibn ʿAsākir in Tārikh Dimashq 50/193. Also narrated by Ahmad in Al-Musnad 3/456 (15785), Al-Bayhaqī in As-Sunan Al-Kubrā 10/239, and Ibn ʿAsākir in Tārikh Dimashq 50/192, all of them via the channel

[2071] Ibn Fanjuwayh informed us that ʿUmar ibn Al-Khaṭṭāb related that ʿAbdullah ibn Al-Faḍl said that ʿAmr ibn Muḥammad An-Nāqid said that Sufyān ibn ʿUyaynah related via Az-Zuhriyy via Saʿid via Abū Hurayrah that ʿUmar, may Allah be pleased with him, passed by Ḥassān ibn Thābit when he was reciting some poetry in the mosque, so he stared at him in disapproval. Ḥassān said to him: "I recited poetry in the mosque while in there was present one who is better than you." He then turned to Abū Hurayah and said: "I adjure you by Allah, did you not hear the Messenger of Allah (PBUH) say to me: **'Answer them on my behalf, O Allah support him by the Holy Spirit**.'? To which Abū Hurayrah replied: 'Yes, by Allah.'"(1)

[2072] Ibn Fanjuwayh informed us: ʿUbaydullah ibn Muḥammad ibn Shanabah said that Muḥammad ibn ʿAliyy ibn Sālim Al-Hamadhāniyy related that Aḥmad ibn Manīʿ related that Abū Muʿāwiyah related that Ash-

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of Abu Al-Yamān on the authority of Shuʿayb from Az-Zuhrī from ʿAbdur-Rahmān ibn ʿAbdullah ibn Kaʿb ibn Mālik from Kaʿb ibn Mālik.

Ahmad narrated it in Al-Musnad 3/460 (15796) via the channel of the son of the brother of Ibn Shihāb Muhammad ibn ʿAbdullah from Ibn Shihāb from ʿAbdur-Rahmān ibn ʿAbdullah ibn Kaʿb ibn Mālik from Kaʿb ibn Mālik. Al-Haythamī said in Majmāʿ Az-Zawāʾid 8/126: "Ahmad narrated it with chains of transmission with narrators one of which its narratos are among those accredited by Al-Bukhārī and Muslim. Al-Albānī said in As-Silsilah Aṣ-Ṣaḥīḥah 4/172 (1631): "Az-Zuhrī has two shaykhs in this chain of transmission, namely, ʿAbdur-Raḥmān ibn Kaʿb ibn Mālik and ʿAbdur-Raḥmān ibn ʿAbdullah ibn Kaʿb ibn Mālik."

I said: "ʿAbdur-Raḥmān ibn ʿAbdullah ibn Kaʿb ibn Mālik Al-Anṣārī is trustworthy and knowledgeable. Taqrīb At-Tahdhīb by Ibn Ḥajar (3148).

(1) [2071] Assessment of the reliability of the chain of transmission:

It includes narrators whom I did not find, and the hadith is reported in the books of Ṣaḥīḥ as explained hereunder.

Authentication of Hadith:

Narrated by Muslim in the Book of Virtues, Chapter: Virtues of Hassān ibn Thābit, May Allah Be Pleased With Him (2485) on the authority of ʿAmr An-Nāqid with ths chain of transmission. Al-Bukhārī also narrated it in the Book of the Beginning of Creation, Chapter: Mentioning The Angels (3212), and An-Nasāʾī, Book of Mosques, Chapter: Concession Of Chanting Peotry 2/48, both of them via the channel of Sufyān on the authority of Az-Zuhrī from Saʿīd ibn Al-Musayyib who said: "Once, ʿUmar passed by in the mosque…" and mentioned the hadith. Al-Bukhāri also narrated it in the Book of Prayer (453) and in Al-Adab (6152) and Muslim, Book of the Virtues of the Companions (2485) both via the channel of Abū Al-Yamān on the authority of Shuʿayb from Az-Zuhri from Abu Salamah ibn ʿAbdur-Raḥmān that he heard Hassān asking Abu Hurayrah's testimony.

Shaybāniyy related via ʿAdiyy ibn Thābit that Al-Barāʾ ibn ʿĀzib, may Allah be pleased with him, said that the Messenger of Allah (PBUH) said to Ḥassān ibn Thābit, may Allah be pleased with him: **"Ridicule the polytheists with your poetry, for indeed, Jibrīl, peace be upon him, is with you."**(1)

And those who have wronged (the polytheists) are going to know to what [kind of] return they will be returned (after death)."

Nawfal ibn Abī ʿAqrab related from Ibn ʿAbbās, may Allah be pleased with him, that he recited it as: "ayya munfalatin yanfalitūn." Instead of "ayya munqalabin yanqalibūn" and the meaning is the same.

[2073] Ibn Fanjuwayh informed us that ʿUbaydullah ibn Muḥammad ibn Shanabah said that Al-Firyābiyy related that ʿUbaydullah ibn Muʿādh related that his father related that Ibn ʿAwn related via Ibrāhīm that he said that Shurayḥ used to say: "The wrongdoers will know the good share and right of those whom they wronged. Verily, the wrongdoer is waiting for punishment, and the wronged is waiting for victory and reward."(2)

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(1) [2072] Assessment of the reliability of the chain of transmission:
It includes those about whom no Jarh or Taʿdil was mentioned, the hadith is authentic as explained hereunder:
Authentication of Hadith:
Al-Bukhārī narrated it in the Book of the Beginning of Creation, Chapter: Mentioning The Angels (3212), and the Book of Battles, Chapter: The Prophet's Return From Al-Ahzāb Battle (4123), and in the Book of Good Manners, Chapter: Lampooning The Polytheists (6153), and Muslim in the Book of Virtues of the Companions, Chapter: Virtues of Hassān ibn Thābit, May Allah Be Pleased With Him (2486), both of them via the channel of Shuʿbah on the authority of ʿAdiyy ibn Thābit with this chain of transmission.

(2) [2073] Assessment of the reliability of the chain of transmission:
It includes Ibn Shanabah about whom no Jarḥ or Taʿdīl
was raised.
Authentication of Hadith:
Narrated by Ibn Abī Shaybah in Al-Muṣannaf 4/542 (22976)-Al-Ḥūt Edition-on the authority of Wakīʿ from Ibn ʿAwn with this chain of transmission. Abū Nuʿaym narrated it in Ḥilyat Al-Awliyāʾ 4/132 via the channel of Ismāʿīl ibn ʿUlayyah on the authority of Ibn ʿAwn with this chain of transmission. Ibn Saʿd narrated it in Aṭ-Ṭabaqāt Al-Kubrā 6/135, Abu Nuʿaym in Ḥilyat Al-Awliyāʾ and Ibn ʿAsākir in Tārīkh Dimashq 23/29, all of them via the channel of Ḥammād ibn Zayd on the authority of Shuʿayb ibn Al-Ḥabḥāb from Ibrāhīm An-Nakhaʿī with this chain of transmission. Ibn ʿAsākir also narrated it via the channel of Ibn Nūr on the authority of Muḥammad from Ibn Shurayh. Al-Mizzī as well mentioned it in Tahdhīb

Surat An-Naml

It is a Makkan surah, it consists of ninety three verses, one thousand and one hundred and forty nine words and four thousand and seven hundred and ninety nine letters.

[2074] Abu Al-Hasan Muhammad ibn Al-Qasim the jurist informed us that Abu ʿAbdullah Muhammad ibn Yazid Al-Muʿaddil related that Muhammad ibn Mansur related that Muhammad ibn ʿImran ibn ʿAbdur-Rahman ibn Abi Layla said that his father related via Makhlad ibn ʿAbdul-Wahid via Al-Hajjaj ibn ʿAbdullah via Abu Al-Khalil via ʿAliyy ibn Zayd and ʿAta' ibn Abi Maymunah via Zirr ibn Hubaysh via Ubayy ibn Kaʿab that the Messenger of Allah (PBUH) said: **"Whoever recites Ta-sin Sulayman will have a reward of ten good deed as equal to the number of those who believed Sulayman and those who denied him, as well as those who believed in and those who denied Hud, Shuʿayb, Salih and Ibrahim, peace be upon them, He will be resurrected from his grave while saying: 'There is no god but Allah.'"**(1)

Al-Kamāl 12/440 via the channel of Shuʿayb ibn Al-Ḥabḥāb on the authority of An-Nakhaʿī with this chain of transmission.

(1) [2074] Assessment of the reliability of the chain of transmission:
Very weak chain of transmission.
Authentication of Hadith:
The text of the hadith is fabricated and falsely attributed to the Messenger of Allah (PBUH). It is a lengthy text that is known as the fabricated hadith on Fadāʾil Al-Qurʾān (Virtues of the Qurʾān) chapter by chapter. A large group of scholars have warned against its fabrication. It is commonly used in the books of Hadith terminology as an example of famous fabricated reports. They have also warned against being deceived by it. They blamed the commentators who were unaware of its fabrication and included it in their interpretations, narrating it with their chains of transmission without warning the readers of its content. This is dangerous as the readers may be deceived with the content, especially since their interpretations are associated with the interpretation of the words of Allah. Example of this is what is mentioned in Tadrīb Ar-Rāwī by As-Suyūṭī 1/341 in his narration of this fabricated Hadith attributed to Ubayy ibn Kaʿb on the virtues of the Surahs where he said: "Those commentators who mentioned it in their interpretation, such as Al-Thaʿlabī, Al-Wāḥidī, Al-Zamakhsharī, and Al-Baydāwī, were mistaken". Al-ʿIrāqī said: "However, those among them who provided a full chain

In The Name of Allah the Most Merciful, the Ever Merciful

of transmission for the hadith, such as Al-Thaʿlabī andAl-Wāḥidī, may be excused, as they referred the reader to investigate its chain of transmission, although it is not permissible for them to remain silent about it. As for those who did not mention the chain of transmission and reported it in an the Jazm form, their mistake is even worse." I found the author, may Allah have mercy upon him and forgive him, narrating the hadith with his chain of transmission from Ubayy ibn Kaʿb, may Allah be pleased with him, on whose authority the hadith is narrated-with regard to the six Surahs that concern me- through three different channels:

1-The channel of Zirr ibn Ḥubaysh in the opening of three Surahs: this one, in Surat Luqmān, which has a more coherent chain of transmission, and in Surat Al-Qasas where the chain of transmission is badly defective.

2-The channel of Abū Umāmah, may Allah be pleased with him, in two Surahs: Al-ʿAnkabūt and Ar-Rūm.

3-The channel of Ibn ʿAbbās, may Allah be pleased with him, from Ubayy, in Surat As-Sajdah.

I will mention the overall statements of the scholars about this hadith and its channels here, so that I may avoid repetition in the following Surahs. I found in the thesis of the one who preceded me in making a critical edition on a part of this book from Surat Al-Muddaththir to Surat Al-Fajr, namely Ṣalāḥ Bā ʿUthmān, that he traced the channels of this hadith and reported the statements of the scholars on its chains of transmission, the opinions of the critics about its narrators, and the verdicts of the Hadith scholars on its fabrication and falsity. He did an excellent beneficial job, and named a number of Surahs in which the compiler mentioned this hadith. However, from what I have, I only found Surat An-Naml mentioned as being one of the Surahs in which the compiler mentioned this hadith, despite the fact that he determined the channels through which it was narrated as four channels, and he mentioned these three, as well as the fourth, which is the channel of ʿAbdur-Rahmān ibn Abzā. This determination of the channels (i.e., specifying their number) was a difficult task and not without effort.

The first channel: The channel of Zirr ibn Ḥubaysh, with Makhlad ibn ʿAbdul Wāḥid, Abu Al-Hudhayl Al-Basrī, in his chain of transmission. Ibn Hibbān said about him: "His narrations are extremely Munkar." Al-Majruḥīn 3/42-43. Adh-Dhahabī mentioned it in Mīzān Al-Iʿtidāl 4/83 in the context of a long false narration about the virtues of the Surahs, and said: "I do not know who fabricated it; if it was not Makhlad himself."

The second channel: The channel of Abū Umāmah, with Hārūn ibn Kathir in his chain of transmission. Imam Ibn ʿAdiyy said about him in Al-Kāmil 7/2588: "He is not known." He also mentioned this Hadith and said: "It is not Mahfuz from Zayd," meaning Ibn Aslam who narrated it from him.

The third channel: The channel of Ibn ʿAbbās, with Nūḥ ibn Abī Maryam Abū ʿIṣimah, also known as Nūḥ Al-Jāmiʿ, in his chain of transmission. Al-Ḥākim Abū ʿAbdullah mentioned that he (Nūḥ ibn Abī Maryam) fabricated the hadith about the virtues of the Qurʾān, as mentioned in his biography in Tahdhīb At-Tahdhīb by Ibn Ḥajar 435, and in Taqrīb At-Tahdhīb by Ibn Ḥajar 7210 it is mentioned that they accused him of lying concerning this hadith. Imam Ibn Al-Mubārak said: "He used to fabricate hadiths." Ibn Al-Jawzi narrated in Al-Mawduʾat 1/391-392 through the channel of Al-ʿUayli, which is also in his Ad-Duʿafāʾ (1/157), that Imam

"Ṭā, Sīn. These are the verses of the Qurʾān and a clear Book" (27:1).

ʿAbdullah ibn Al-Mubārak said: "I believe that the heretics (zanādiqah) fabricated this hadith". Ibn Al-Jawzi criticized Al-Thaʿlabi for including this hadith in his Tafsir and highlighting what it stated about each of the shurahs mentioned in it. He also criticized Al-Wāhidi for copying him in this regard. He further said: "I am not surprised by what they did since they are not well-versed in hadith sciences. However, I am surprised by Abu Bakr ibn Abi Dawud - who is ʿAbdullah As-Sijistāni, as mentioned in Fath Al-Mughith by Al-Sakhāwi (1/287) - for how he included this hadith in his book Fadāʾil Al-Qurʾān knowing that it is a Muhal (untraceable) hadith. Sadly, he followed the footsteps of other hadith scholars who tend to include hadiths even if they are false, which is an ugly behaviour... By "hadith scholars" he meant the general narrators and transmitters who do not verify the authenticity of what they transmit. They are not those reliable hadith scholars who are characterized by precision and scrutiny. Although he named Abu Bakr bin Abi Dawud, his case is rare among Hadith scholars, as mentioned in his biography in Siyar Aʿlām Al-Nubālaʾ by Adh-Dhahabi 13/228-231. In his book Al-Laʾāliʾ Al-Maṣnūʿah, As-Suyūṭī attributed Ibn Abi Dawud' chain of transmission of of the hadith narrated by Ubayy ibn Kaʿb to his book Fadāʾil Al-Qurʾān. Ibn Al-Jawzī said: "This hadith on the virtues of the Surahs is undoubtedly fabricated. He criticized the author for including it in his book with his comment: 'Highlighting the virtue of reciting these surahs, he mentioned in his commentary of each surah the reward for reciting it as per the hadith in question in a poor language that does not match the language of the Messenger of Allah (PBUH).

Among the scholars who warned against its fabrication:

1-Ibn Taymiyyah in his book Muqaddimat Usul At-Tafsir (p. 75) and in Majmuʿ Al-Fatāwā 13/354, where he reported the consensus of scholars on the fact that it is fabricated. In the Tafsir works, there is a large part of this fabricated hadith that is narrated by Al-Thaʿlabi, Al-Wahidi, and Az-Zamakhshari in Fadāʾil Suwar Al-Qurʾān, surah by surah, and it is fabricated according to the agreement of all scholars of hadith.

2-His student, the prominent scholar, Muhammad ibn Abi Bakr al-Dimashqi, known as Ibn Qayyim al-Jawziyyah, mentioned it in his book Al-Manar al-Manif fi As-Sahih wa Ad-Daʿif (p. 113) saying: "One of these (i.e. inauthentic) hadiths is the one on the virtues of the Surahs the reward for reciting a particular surah etc., from the beginning of the Qurʾān to the end, as done by Ath-Thaʿlabi, Al-Wahidi at the beginning of each surah, and Az-Zamakhshari at the end."

3-Al-Hafiz Al-Iraqi made a similar comment in Fath Al-Mughith (p. 152).

4-As-Sakhāwi in Fath Al-Mughith bi Sharh Alfiyyat Al-Hadith 1/285 with a similar comment.

5-The prominent scholar Ash-Shawkāni in Al-Fawaʾid al-Majmuʿah (p. 296) said: "There is no dispute among the scholars of hadith that this hadith of Ubayy ibn Kaʿb is fabricated. Some of the commentators have been deceived by it and mentioned it in their Tafsir works, such as Ath-Thaʿlabi, Al-Wahidi, and Al-Zamakhshari. They are not reliable hadith scholars, without doubt."

6-Jalāl Ad-Din As-Suyuti in Tadrib Ar-Rāwi 1/340-341 as he said: "Among the fabricated hadiths is the one narrated from Ubayy ibn Kaʿb about the virtues of the surahs of the Qurʾān, one by one, from the beginning to the end. We were informed by Al-Muʾmmal ibn Ismāʿil, who said: 'A shaykh told me.' When I asked him who told him, he said: 'A man from Al-Madāʾin

Ibn ʿAbbas said that Ṭā, Sīn is one of the names of Allah, Exalted be He by which He makes an oath.

It is also said that the Ṭāʾ stands for Al-Laṭīf and the Sīn stands for As-Samīʿ. According to commentators via Ishārah (allegorical mystic interpretation) the two letters alludes to the Ṭahārah of Sirr (purity of the inward) of Allah's beloved one (PBUH).

"As guidance and good tidings for the believers" (27:2).

Hudan wa bushra lilmuʾminin: it could be in the nominative as khabar, or in the accusative as ḥāl.

"Who establish prayer and give zakah, and of the Hereafter they are certain [in faith]." (27:3).

"Indeed, for those who do not believe in the Hereafter, We have made pleasing to them their deeds, so they wander blindly." (27:4) We adorned for them their vile deeds until they perceived them as good, and this adornment is meant for failing them.

"Those are the ones for whom there will be the worst of punishment, and in the Hereafter they are the greatest losers." (27:5) Their punishment in the world was captivation and killing in the Battle of Badr, and in the Hereafter they will be banned from attaining salvation and entering Paradise.

"And indeed, [O Muhammad], you receive the Qurʾān from one Wise and Knowing." (27:6).

"[Mention] when Moses said to his family (on his journey from Midian to Egypt), "Indeed, I have perceived a fire (so stay where you are). I will bring you from there information or will bring you a burning torch that you may warm yourselves."" (27:7). The people of Kufa and Yaʿqub recited shihabin with a tanwin as badal, while according to the other reciters it is a genitive

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who is still alive.' I went to him and asked him who narrated it to him, and he said: 'A shaykh in Wāsit who is still alive.' I went to him and asked who told him, and he said: 'A Shaykh from Al-Basrah.' I went to him and asked who narrated it to him, and he said: 'A shaykh from ʿAbbādān.' He then took me by the hand and led me into a house where there were some Sufis with a shaykh among them. He said: 'This shaykh narrated it to me.' I asked the shaykh who told him about it, and he said: 'No one told me, but we saw that people had become disinterested in the Qurʾān, so we fabricated this hadith for them to have their hearts attracted to the Qurʾān.'

annexation, which is the choice of Abu ʻUbayd and Abu Hatim. It means: I will bring you a flame of fire that will take out from it.

"But when he came to it, he was called, "Blessed is whoever is at the fire and whoever is around it. And exalted is Allah , Lord of the worlds." (27:8).

Ibn Abbas, Said bin Jubair, and Al-Hassan said: It means: Holy is whosoever is in the fire, Who is Allah, Glory be to Him, by which he meant Himself, the Almighty. The interpretation of this view is that He was in it, but not in the sense of physical presence, but in the sense that He called out to Moses, peace be upon him, from it, and made him hear His words from its side. He revealed to him his lordship. It is as it was narrated that it is written in the Torah: God came from Sinai and shone from Sa'in and declared His Message from the mountains of Paran. His coming from Sinai refers to dending Moses, peace be upon him, from it. His coming from Sa'in, refers to His sending of Christ, peace be upon him, and His declaration of the Message from the mountains of Paran, refers to His sending of the Chosen One (Muhammad), peace be upon him, as He sent him from it, i.e. Faran in Makkah. They also said: The fire was His light, the Almighty, but he mentioned it with the word fire because Moses, peace be upon him, thought it was a fire, and the Arabs use the two words interchangeably.

Saʻid ibn Jubayr said that it was real fire, which is one of the Veils of Allah Almighty as supported by the following:

[2075] ʻAbdullah ibn Hamid informed us that Muhammad ibn Yaʻqub related that Muhammad ibn Ishaq related that Hashim ibn Al-Qasim related that Al-Masʻudi related via ʻAmr ibn Murrah via Abu ʻUbaydah that Abu Musa Al-Ashʻariyy said that the Messenger of Allah (PBUH) said: **"Allah, Exalted be He does not sleep, and it is not befitting that He should sleep. He lowers the Scales and raises them. His Veil is Light, and if He were to remove it, the glory of his Face would burn everything of His creation, as far as His gaze reaches.' " Then Abu 'Ubaidah recited the verse: "Blessed is whoever is at the fire and whoever is around it. And exalted is Allah , Lord of the worlds."**[1]

(1) [2075] Assessment of the reliability of the chain of transmission:
Its narrators are trustworthy and no notice of Jarh or Taʿdīl was mentioned about the compiler.

It is also said that the meaning is: Blessed is the One whose authority is in the fire and power is in whatever around it.

Others said that the blessings refer to Mūsā, peace be upon him, as well as the angels. So, the meaning is: blessed is whoever is in pursuit of the fire, walking to it or near it. This is like saying: 'So-and-so has reached the town' when he is near to it, and: 'so-and-so came unto the water' although he is not actually in the middle of the water.

Thus, the verse means: Blessed are you Mūsā and blessed are the angels around the fire. This is a greeting and honoring from Allah to Mūsā, peace be upon him, as He greeted Ibrāhīm, peace be upon him, through the tongue of the angels when they enteed upon him and said: "May the mercy of Allah and His blessings be upon you, people of the house." (11:73).

Others, however said that the blessings relate to the fire. Ibn Abi Najih reported form Mujahid that Ibn 'Abbas said: "The meaning is: blessed is the fire." This interpretation is proved by the following tradition:

[2076] 'Abdullah ibn Hāmid Al-Wazzān informed us that Ahmad ibn Muhammad ibn Yahya related that Ahmad ibn Najdah related that Al-Hammāni related that Hushaym related that Sufyan ibn Husayn related via Ya'la ibn Muslim via Sa'id ibn Jubayr that Ibn 'Abbas said: "I heard Ubayy recite it as: Blessed is the fire and those around it."(1) This interpretation is

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Authentication of Hadith:

Narrated by Muslim in the Book of Faith, Chapter: The Saying of The Prophet (PBUH): 'Verily Allah Does Not Sleep' (179). The last part of it was narrated by Ibn Mājah in the Introduction, Chapter: What the Jahmiyyāh Denied (196), and elsewhere. The statement that Ath-Tha'labī used as evidence for this proof is the one mentioned by Ibn Kathīr in his book Tafsīr Al-Qur'ān Al-'Aẓīm 10/393.

(1) [2076] Assessment of the reliability of the chain of transmission:

It includes Al-Ḥammāni, who is accused of stealing hadiths, and the shaykh of the author has no Jarh or Ta'dīl mentioned about him.

Authentication of Hadith:

Narrated by Ibn Abī Ḥātim in Tafsīr Al-Qur'ān Al-'Aẓīm 9/2846, Al-Baghawī in Ma'alim At-Tanzīl 6/145, and was also attributed by As-Suyūṭī in Ad-Durr Al-Manthūr to 'Abd ibn Ḥumayd and Ibn Al-Mundhir with a s similar version on the authority of Qatādah to the effect that this recitation was in the Musḥaf of Ubayy. Likewise, Al-Qurṭubī mentioned it in Al-Jāmi' li Aḥkām Al-Qur'ān 13/158, reporting An-Naḥḥas as saying: "This hadith is not found with an authentic chain of transmission, and even if it were an authentic one, the ecitation would

based on the fact that the relative pronoun 'man' (who) may be used to mean 'mā' (which/that) like the saying of Allah Almighty: "and [for] those for whom you are not providers." (15:20) where 'man' is used, and also His saying: "And of them are those that move on their bellies," (24:45).

Mā may also be used as ṣilah like His saying: "[They are but] soldiers [who will be] defeated there among the companies [of disbelievers]." (38:11) and: "[Allah] said, "After a little, they will surely become regretful."" (23:40). Allah describes the fire as blessed just as he says: "in a blessed spot" (23:40) the verb bāraka may be followed immediately by the direct object or by a preposition and then the direct object: bārakaka Allah, bāraka Allahu fika, bāraka ʿalayka and bāraka lak.

A poet said:

Būrikta mawlūdan wa būrikta nāshiʾan

Wa būrikta ʿinda ash-shaybi idh anta ashyabu

(Blessed are you as a new born and a young boy

And blessed are you when your hair turn grey in old age).

As for the speech heard from the tree, you should know that the view of the people of truth is that Allah Almighty is in no need for limit, place, direction and time, because all these are characteristics of created beings that constitute His creation and dominion. He is far exalted and above that and is too Glorious and Great to be described as being in a certain direction, or be subjected to the limitation of attributes or be bound to time or place. Being so, it is unfathomable that the attributes of His essence are claimed to be transferred from a place to another, or are present in some place. Having established this fact, then it is invalid to state that His speech is present in some place (like the fire as in the verse). It is invalid also to describe it as accidental or a substance, nor as letters or sounds. Rather, it is an attribute

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be meant for explaining the meaning, which indicates that it is a Shādh recitation, which was recited by Ubayy, Mujāhid, Ibn ʿAbbās, and ʿIkrimah.

See: Maʿānī Al-Qurʾān by Al-Farrāʾ 2/286, Al-Muḥarrar al-Wajīz 4/250, and Abu Ḥayyān in Al-Baḥr Al-Muḥīṭ 7/56, and Muʿjam Al-Qirāʾāt by Al-Khaṭīb 6/484. Its chain of transmission is weak due to the weakness of Al-Ḥammānī, and there are narrators in the chain of transmission that I have not found information about."

of the Mighty Creator, whereby all the improper attributes of imperfection like dumbness and muteness are negated from Him. As for conveyance and explanation, this can happen in some cases apart from the others, and in some places apart from the others. And just like the nature of His essence is inconceivable and unfathomable, the nature of His attributes are inconceivable and unfathomable as well. Allah Almighty says about Himself: "There is nothing like unto Him, and He is the Hearing, the Seeing." (42:11).

"O Moses, indeed it is I - Allah , the Exalted in Might, the Wise."" (27:9).

"And [he was told], "Throw down your staff." But when he saw it writhing as if it were a snake, he turned in flight and did not return. [Allah said], "O Moses, fear not. Indeed, in My presence the messengers do not fear." (27:10).

Jānn is a small swift snake. Al-Kalbiyy said that it is neither small nor big. If someone wonders, how the staff is described as Jānn (small snake) then in another place it is described as a manifest serpent? There are two interpretations for this:

First: It started as a small snake then it eventually turned into a big serpent. That is because it was transformed into a snake as equal to the size of the staff then it swelled and increased in size until it was in the size of a large serpent.

Second: It was swift and light as a little snake and as large and strong as a serpent.

When Mūsā saw it he turned in flight and did not return. Qatādah said: he did not turn his head back.

Allah, Exalted be He, said to Mūsā, peace be upon him: "O Moses, fear not. Indeed, in My presence the messengers do not fear."

"Otherwise, he who wrongs, then substitutes good after evil - indeed, I am Forgiving and Merciful." (27:11) Except he wo wrongs and acts contrary to what he is commanded to do.

The majority of the reciters recited ḥusnan with a damma, whereas Al-Aʿmash recited it as ḥasanan.

Scolars held different opinions regarding this exclusion and the meaning of the verse. Al-Ḥasan and Ibn Jurayj said: "Allah Almighty said to Mūsā, peace be upon him: I frightened you only because of the person that you had killed."

Al- Ḥasan said: "The prophets, peace be upon them, would commit a sin and punished, then again by Allah, they would commit a sin then punished. "

Ibn Jurayj said: The verse means that Allah Almighty does not frighten the prophets, peace be upon them. But, if one of them committed a sin, He would frighten him until he repented. So, this is the meaning of the exclusion mentioned in the verse. The report about the messengers ends at Allah's saying: "Otherwise, he who wrongs," Then the speech turns to inform about those who wronged from the messengers as well as other people. Al-Farrāʾ said: One may wonde as to how Allah Almighty frightens someone who did wrong then substituted his bad deeds with good ones, and thus was forgiven? The answer is: There are two interpretations of the verse: the first is to state that the messengers, peace be upon them, are infallible, forgiven and will be safe on the Day of Judgment, as for those people whose deeds are a mix of good and evil, then they experience fear from Allah and hope in His mercy.

The other one is to apply the exclusion to those who are left out by the statement, because the meaning is: "in My presence the messengers do not fear." but the others do. Then Allah makes an exclusion as He says: "Otherwise, he who wrongs," i.e. he was a polytheist, then he repented of polytheism and did good deeds; this one is forgiven and will not fear.

He added: Some scholars of Arabic syntax said that illā (otherwise) here means wā (and) which means: and even those of them who did wrong. This is similar to the saying of Allah Almighty: "in order that the people will not have any argument against you, except for those of them who commit wrong;" (2:150).

Some scholars argued that the exclusion in the verse is not applicable to the messengers because it is not befitting for them to do wrong, rather the meaning is: except one who does wrong, then he is punished by fear, but if he repents, Allah Almighty removes this fear from him.

"And put your hand into the opening of your garment [at the breast]; it will come out white without disease. [These are] among the nine signs [you will take] to Pharaoh and his people. Indeed, they have been a people defiantly disobedient."" (27:12) Allah Almighty ordered him to enter his hand into the opening of his gament because at that time he was wearing a woolen cloak that had no sleeves, as stated by Qurʾān commentators.

it will come out white without disease: without vitiligo or defects.

[These are] among the nine signs [you will take] to Pharaoh and his people: This is one of nine signs with which you are sent to Pharaoh and his people. Allah Almighty did not explicitly mention sending him to Pharaoh because it is implied by the context. This is similar to a poetic line that reads:

She saw me with its two ropes,

So she turned away in fear

The poet wanted to say that she saw him approaching her with her two ropes. But he did not explicitly state this because it is undersrood from the context.

"But when there came to them Our visible signs, they said, "This is obvious magic."" (27:13).

"And they rejected them, while their [inner] selves were convinced thereof, out of injustice and haughtiness. So see how was the end of the corrupters." (27:14).

"And We had certainly given to David and Solomon knowledge, and they said, "Praise [is due] to Allah , who has favored us over many of His believing servants."" (27:15).

"And Solomon inherited David. He said, "O people, we have been taught the language of birds, and we have been given from all things. Indeed, this is evident bounty."" (27:16).

He inherited his prophethood, knowledge and kingdom apart from all Dāwūd's other children though he had nineteen children.

Muqātil said: "The kingdom of Sulaymān, peace be upon him, was greater than that of Dāwūd, peace be upon him, and he was more versed in judiciary than him, but Dāwūd was more worshipful than him, peace be upon them both.

He added: "Sulaymān, peace be upon him, was once sitting when a bird passed by him, and he said to those who were present: Do you know what this bird that passed us says? They said: You know best. Sulaymān, peace be upon him, said that the bird said to him: 'Peace be upon you, O king who is in charge of the Children of Israel. Allah Almighty gave you dignity and made

you victorious over your enemy. I am going to my chicks and will pass by you once again.' Sulaymān told them that the bird would return once more and ordered them to wait for it. So the people waited for a long time then it passed by them and said: 'Peace be upon you, O king! Allow me, if you so will, until I raise my chicks then I will come to you to do whatever you wish to me.' Sulaymān told them what the bird had said and permitted it to go."

Farqad As-Sabkhiyy said: "Sulaymān, peace be upon him, passed by a nightingale above a tree moving its head and tilting its tail. He said to his companions: Do you know what this nightingale says? They said: Allah and His Prophet know best. He said: He says: I ate half a date, so it is a world where one should exercise restraint."

[2077] Al-Ḥusayn ibn Muḥammad ibn Al-Ḥusayn Al-ʿAdl informed us that ʿUbaydullah ibn Muḥammad ibn Shanabah and Aḥmad ibn Jaʿfar ibn Ḥamdān said that Al-Fadl ibn Al-ʿAbbās Ar-Rāziyy related that Abū ʿUbayd related that Mūsā ibn Ibrāhīm related that Ghiyāth ibn Ibrāhīm related via Al-Kalbiyy via someone that: Once a ringdove cried at the place where Sulaymān ibn Dāwūd was sitting, so he said to the attendees: Do you know what it is saying? They said: No. He said: It says: 'Give birth to those who will die, and construct houses that will ruin.'

A wood pigeon once cried near Sulaymān, peace be upon him, who said: Do you know what it is saying? They said: No. He said: It says: 'I wish those people were not created.'

A peacock once cried near Sulaymān, peace be upon him, so he said to the attendees: Do you know what it is saying? They said: No. He said: It says: 'One reaps what he sows.'

Once a hoopoe cried near Sulaymān, peace be upon him, so he said to the attendees: Do you know what it is saying? They said: No. He said: It says: 'Whoever does not show mercy to others, he will not be shown mercy.'

Once a shrike cried near Sulaymān, peace be upon him, so he said to the attendees: Do you know what it is saying? They said: No. He said: It says: 'Seek Allah's forgiveness, of sinners!' That is the reason why the Messenger of Allah (PBUH) forbade its killing.

He added: Once a sandpiper cried near Sulaymān, peace be upon him, so he said to the attendees: Do you know what it is saying? They said: No. He said: It says: It says: 'Every living being shall die and the new shall inevitably be worn out.'

Once a swallow cried near Sulaymān, peace be upon him, so he said to the attendees: Do you know what it is saying? They said: No. He said: It says: It says: 'Send forth good deeds to yourselves so that you would find them (in the Hereafter).' Therefore the Messenger of Allah (PBUH) forbade its killing.

A pigeon once cried near Sulaymān, peace be upon him, so he said to the attendees: Do you know what this pigeon is saying? They said: No. He said: It says: It says: 'Glorified is my Most High Lord for as much as fills His heaven and earth.'

A Turtledove cried near Sulaymān, peace be upon him, so he said to the attendees: Do you know what it is saying? They said: No. He said: It says: It says: 'Glorified is my Lord, the Most High. The crow invokes evil upon the one who imposes taxes, and the kite says: everything shall perish save His Countenance.' The sandgrouse says: 'Safety lies in silence,' the parrot says: 'Woe to him whose main concern is this world,' the frog says: 'Glorified is my Lord, the Holy,' and the hawk says: 'Glorified is my Lord and praise be to Him."(1)

[2078] Al-Ḥusayn ibn Muḥammad ibn Fanjuwayh reported to us that Aḥmad ibn Jaʿfar ibn Ḥamdān related that Al-Faḍl ibn Al-ʿAbbās ibn Mihrān related that Abū ʿUbayd related that Mūsā ibn Ibrāhīm related that Ismāʿil ibn ʿAyyāsh related via Zirr that Makḥūl said: "A tragopan once cries near Sulaymān, son of Dāwūd, peace be upon them both, so he said to the attendees:

(1) [2077] Assessment of the reliability of the chain of transmission:
It is very weak; it includes Al-Kalbī, who is accused of lying, others whom I could not identify, and those about whom no mention of Jarḥ or Taʿdīl was made.
Authentication of Hadith:
Al-ʿAjlūnī mentioned in Kashf al-Khafāʾ 2/186 that its chain of transmission from Kaʿb Al-Aḥbār is very weak. Al-Baghawī mentioned the story in Maʿālim At-Tanzīl 6/148, and Al-Alūsī in Rūḥ Al-Maʿāni 19/172, and others. It is one of the reports of the Israelites.

Do you know what it is saying? They said: No. He said: It says: It says: 'The Most Merciful is firmly established upon the Throne."(1)

[2079] He also reported through his own chain of narrators that Mūsā ibn Ibrāhīm related that Ṣāliḥ Al-Harawiyy related that Al-Ḥasan said that the Messenger of Allah (PBUH) said: **"When a rooster crows it says: 'Remember Allah, O you heedless.'"**(2)

Jaʿfar ibn Muḥammad Aṣ-Ṣādiq reported from his father from his grandfather that Al-Ḥasan ibn ʿAliyy, may Allah be pleased with them both, said: "When an eagle cries it says: 'O son of Adam, live for as long as you wish, it will all end up with death.' And when the vulture cries it says: 'There is a feeling of comfort in abandoning people.' And when the skylark cries it says: 'O Allah inflict Your curse upon those who hate the household of Muḥammad.' And hen the swallow cries it recites A-Fātiḥah Chapter, and elongates aḍ-ḍāllīn, like reciters do.'"(3)

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(1) [2078] Assessment of the reliability of the chain of transmission:
It includes narrators whom I did not find.
Authentication of Hadith:
Al-Baghawi mentioned it in Maʿālim At-Tanzil 6/148 and Al-Qurṭubī in Al-Jāmiʿ li Aḥkām Al-Qurʾān 13/165-166. It is one of the reports of the Israelites.

(2) [2079] Assessment of the reliability of the chain of transmission:
Very weak chain of transmission that includes unidentified narrators.
Authentication of Hadith:
Narrated by Abu Ash-Shaykh in Al-ʿAẓamah 3/1013 on the authority of ʿAbd Al-Hamid ibn Yūsuf 5/1750 from Farqad. Ad-Daylami also reported it in Musnad Al-Firdaws 2/235 on the authority of Al-Hasan, underlining that he is Al-Ḥasan ibn ʿAliyy. Al-Qurṭubī mentioned it in Al-Jāmiʿ li Aḥkām Al-Qurʾān on the authority of Al-Ḥasan 13/166, and Al-Munāwī in Fayḍ Al-Qadīr 1/488, and Al-ʿAjlūnī attributed it in Kashf Al-Khafāʾ 1/794 to the commentary of Al-Wāḥidī on the authority of Ibn ʿUmar as Marfūʿ, but I did not find it. It also includes Ṣāliḥ Al-Harawī, but I did not find him. Al-Baghawī mentioned it in Maʿālim At-Tanzīl 6/149 by saying: "It is narrated from Jaʿfar Aṣ-Ṣādiq, from his father, from his grandfather, from Al-Ḥusayn, from ʿAliyy. Thus he mentioned it as a Mawqūf narration. He also mentioned it once again on the authority of Ibn ʿAbbās as Mawqūf and without a chain of transmission. The Mawqūf narration is also weak because most of the narrators from Jaʿfar Aṣ-Ṣādiq are either weak or suspected, and it may be fabricated as well.

(3) Assessment of the reliability of the chain of transmission:
Its narrators are trustworthy, except for Jaʿfar who is Ṣadūq. However, the chain of transmission is Muʿallaq and the narrators are unknown.
Authentication of Hadith:

"And gathered for Solomon were his soldiers of the jinn and men and birds, and they were [marching] in rows." (27:17)

They were assembled in groups the first of which was to wait for the later ones until they were all there. That is because he, peace be upon him, used to appoint a detachment to send back to the rear those who advanced so that they would not go ahead of the march, same as it is the case with royal processions.

ʿAliyy ibn Abī Ṭalḥah related that Ibn ʿAbbās said: yūzaʿūn means: pushed forward. Ibn Zayd and Muqātil said: it means driven forward. The original meaning of wazʿ in Arabic is to stop and deter. The verb yazaʿ is used in he Hadith where the Prophet (PBUH) said that people are deterred by the ruler more than they are deterred by the Qurʾān. There is also a tradition to the effect that there must be wazaʿah for the people, which means persons who deter them from doing evil.

A poet further said:

I blamed old age for what I did in youth

I said is not that grey hair a deterrant for you?

[2080] Al-Ḥusayn ibn Muḥammad ibn Fanjuwayh reported that Ṭalḥah ibn Muḥammad and ʿUbayd ibn Aḥmad said that Abū Bakr ibn Mujāhid related that Aḥmad related that Sunayd related that Ḥajjāj related that Abū Maʿshar related that Muḥammad ibn Kaʿb said about this verse: "We have been informed that Sulaymān, peace be upon him, had soldiers that would fill a space of hundred leagues, twenty-five of which were for humans, twenty-five of them for Jinn, twenty-five for beasts, and twenty-five for birds. He had a thousand houses of refined glass built on wood. Three hundred of them were publicly known, and seven hundred were secret. So Allah Almighty revealed to him - while he was walking between the heavens and the earth - that I have increased your authority that no one of the creatures speaks anything but the wind would come and tell you about it.(1)

Al-Baghawī mentioned it in Maʿālim At-Tanzīl 6/149 and Al-Qurṭubī in Al-Jāmiʿ li Aḥkām Al-Qurʾān 13/166. Ad-Dimiri attributed it to Al-Hasan ibn ʿAliyy in Hayāt Al-Hayawān 2/438. I did not find its chain of transmission elsewhere. It is fabricated just as the previous one.

(1) [2080] Assessment of the reliability of the chain of transmission:
Weak chain of transmission; it includes Sunayd and Abū Maʿshar.
Authentication of Hadith:

Muqātil said: The devils wove for Sulaymān, peace be upon him, a rug of gold silk spread for a space of one square league. A pulpit of gold was placed for him in the middle of the rug, and three thousand chairs of gold and silver placed around it. Prophets sat on the gold chairs and scholars sat on silver chairs. Common people would encircle them, then around the people the Jin and devils would sit. Birds shaded the place with their wings so that the sun heat does not affect it. The Ṣabā wind would raise the carpet for a height of a month's journey from morning to the time of departure, and from the time of departure to morning.

[2081] Abū ʿAbdullah Ibn Fanjuwayh reported that Abū Bakr ibn Mālik Al-Qaṭīʿiyy related that ʿAbdullah ibn Ahmad ibn Ḥanbal related that Aḥmad ibn Muḥammad ibn Ayyūb related that Abū Bakr ibn ʿAyyāsh related tha Idrīs ibn Wahb ibn Munabbih said that his father reported that Sulaymān, peace be upon him, flew with the wind one day, when he passed by a plowman who looked at him and said: 'The family of Dāwūd has been given a great dominion.' The wind carried his words and threw them into the ear of Sulaymān, peace be upon him. So he went down until he reached the plowman and said: 'I heard what you said, and I walked to you so that you do not wish for what you are not able to do. Indeed, to say subḥānallah one time, and have it accepted by Allah Almighty is better than what was given to the family of David.' Thereupon, the plowman said: 'May Allah remove your sorrow as you have removed my sorrow.'(1)

Narrated by Al-Ḥakim in Al-Mustadrak 2/644 (4141) on the authority of Ḥajjāj with this chain of transmission. Al-Baghawī mentioned it in Maʿālim At-Tanzīl 3/410, Al-Qurṭubī in Al-Jāmiʿ li Aḥkām Al-Qurʾān 13/152 and Abū As-Suʿūd in Irshād Al-ʿAql As-Salīm 3/150. It is one of the reports of the Israelites.

(1) [2081] Assessment of the reliability of the chain of transmission:
Weak chain of transmission due to the weakness of Idrīs ibn Sinān.
Authentication of Hadith:
Narrated by Abū Nuʿaym in Ḥilyat Al-Awliyāʾ 4/59 on the authority of ʿAbdullah with this chain of transmission. As-Suyūṭī attributed it in Ad-Durr Al-Manthūr 11/342 to ʿAbdullah ibn Aḥmad in Zawāʾid Az-Zuhd and to Ibn Al-Mundhir. Ibn ʿAsākir narrated a similar narration in Tārīkh Dimashq on the authority of ʿAbdul-ʿAzīz ibn Abī Rawād.

"Until, when they came upon the valley of the ants, an ant said, "O ants, enter your dwellings that you not be crushed by Solomon and his soldiers while they perceive not."." (27:18).

[2082] Ibn Fanjuwayh informed me that Makhlad ibn Jaʿfar reported that Al-Ḥasan ibn ʿAlluwayh reported that Ismāʿīl ibn ʿĪsā reported that Isḥāq ibn Bishr reported that Abū Ilyās reported that Wahb ibn Munabbih reported that Kaʿb said: "When Sulaymān, peace be upon him, rode the carpet that flew in the air, he carried his family and the rest of his dependents, servants, and scribes, with those roofs one above the other according to their stories. He took with him kitchens and bakeries in which iron ovens were carried, and massive potss, each of them could have ten camels put in it. He made for the animals expansive fields ahead of him, so the cooks cooked and the bakers baked, and the animals ran ahead of him between the heaven and the earth. He was going to Yemen, and passed by Madinah, the city of the Messenger of Allah (PBUH), so he said: 'This is the place of migration of a prophet at the end of time. Blessed is he who believes in him, blessed is he who follows him, and blessed is he who takes him as an example.' He saw around the house idols that were worshiped instead of Allah Almighty. When Sulaymān, peace be upon him, passed the House, it cried. Allah Almighty revealed to the House: What makes you cry? It said: Oh my Lord, 'I cried because there is a prophet of your prophets and a people of your allies who passed by me and did not descend by my side nor did they pray near me nor remember You in me. The idols are worshiped around me besides You.' So, Allah Almighty revealed to him: 'Do not to weep, for I will fill you with prostrating faces and I will reveal a new Qurʾān in you, and I will send from your place a prophet at the end of time who is the most beloved of my prophets to me, and I will place in you people who will worship me. In addition: I will ordain for my servants an obligation whereby they will rush to you like eagles rush to their nests, and yearn to you like a she-camel yearns to its young ones, and the pigeon to its eggs. I will purify you from idols and devil-worshippers.'"

He added: "Then Sulaymān, peace be upon him, proceeded until he passed by the valley of Sadīr near Aṭ-ṭāʾif. He came to the valley of ants, as the statement of Allah Almighty: "Until, when they came upon the valley of the ants, an ant said,". This ant was walking slowly as it was lame. It was as large as

a wolf. She shouted: "O ants, enter your dwellings that you not be crushed by Solomon and his soldiers while they perceive not." This means that Sulaymān could understand her words, for there was no created being who spoke but that the wind would carry what it said and threw it into Sulaymān's ears.(1)

"So [Solomon] smiled, amused at her speech, and said, "My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to do righteousness of which You approve. And admit me by Your mercy into [the ranks of] Your righteous servants." " (27:19).

Your righteous servants: Those who celebrate Your oneness.

Qatādah and Muqātil said that the Valley of Ants is in the land of Greater Syria.

(Nawf Al-Ḥimyariyy said: the ants of the valley where Sulaymān passed were as large as wolves.)

Ash-Shaʿbiyy said: The ant that Sulaymān, peace be upon him, understood its words had two wings. Muqātil said: Sulaymān, peace be upon him, heard its words from the distance of three miles.

There are different reports on the name of that ant:

[2083] Abū ʿAbdullah Al-Ḥusayn ibn Muḥammad Al-Ḥusayn Ad-Dīnawariyy related that Abū Al-ʿAbbās Aḥmad ibn Muḥammad ibn Yūsuf Aṣ-Ṣarṣariyy related that Al-Haytham ibn Khalaf Ad-Dūriyy related that Hārūn ibn Ḥātim Al-Bazzār related that Ibrāhīm ibn Az-Zibriqān At-Taymiyy related via Abū Rawq that Aḍ-Ḍaḥḥāk said: "The name of the ant that talked to Sulaymān was Ṭāḥiyah."(2)

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(1) [2082] Assessment of the reliability of the chain of transmission:
It includes Isḥāq ibn Bishr who is a liar who narrates fabricated hadiths, and Abū Ilyās who is a weak narrator.
Authentication of Report:
Narrated by Ibn ʿAsākir in Tārīkh Dimashq 22/264.

(2) [2083] Assessment of the reliability of the chain of transmission:
It is weak due to the weakness of Hārūn ibn Ḥatim, besides, the reliability of Abū Al-ʿAbbās Aṣ-Ṣarṣarī is disputable.
Authentication of report:
Narrated by Ibn Mākūlā in Al-Ikmāl 5/241, and said: "Her name is Ṭākhiyah." Al-Qurṭubī reported it in Al-Jāmiʿ li Aḥkām Al-Qurʾān 13/169 and transmitted As-Suhaylī's disapproval

[2084] I was informed by Ibn Fanjuwayh that Ṭalḥah and ʿUbaydullah said that Ibn Mujāhid related that Al-Faḍl ibn Al-Ḥasan related that Muḥammad An-Nuʿmān ibn Shibl Al-Bāhiliyy related that Ibn Abī Rawq related from his father that the name of the ant of Sulaymān, peace be upon him, was Ḥarmā, which corresponds with the report of Muqātil.(1)

I found it written in some books that when Sulaymān, peace be upon him heard the words of the ant, he said: "Bring it to me," which they did. He said to it: "Why did you warn the ants against my injustice, do you not know that I am a just prophet? Why did you say to them: 'that you not be crushed by Sulaymān and his soldiers'?" The ant said: "Have you not heard my statement: 'while they perceive not.'? I did not mean that they would be crushed physically, but I meant the crushing of their hearts. I feared that they would wish to have what you are given and be distracted by watching you from glorifying Allah. Sulaymān then said to it: 'Admonish me.' It said: 'Do you know why your father was called Dāwūd? He answered in the negative. It

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of given it a name saying: "I do not know how someone may believe that an ant can have a name."

(1) [2084] Assessment of the reliability of the chain of transmission:
It includes Muḥammad ibn An-Nuʿmān who is Matruk, Ibn Abī Rawq who is not trustworthy and Faḍl ibn Al-Ḥasan whom I did not find.
Authentication of report:
Mentioned by Muqātil in his Tafsir 3/299, and Ibn Kathīr attributed it to Ibn ʿAsākir on the authority of Al-Ḥasan in Tafsīr Al-Qurʾān Al-ʿAẓīm 10/397. Ibn Kathir criticized it. Ash-Shawkānī in Fatḥ Al-Qadīr 4/135 said strong words about such matters of the unseen, which the Prophet (PBUH) did not mention anything about. He said: "Ibn Abī Ḥātim narrated from Al-Ḥasan in his Tafsīr Al-Qurʾān Al-ʿAẓīm 9/2861 that the name of the hoopoe was Ghubar, and I said: "Where did Al-Ḥasan get this knowledge from?" The same is to be said about Ibn ʿAsākir's narration from him that the ant was a guard, belonged to a tribe called Bani Al-Shaysān and that it was as large as a wolf. Al-Ḥasan was the most cautious person in narrating lies, and we know that nothing has been authentically reported from the Prophet (PBUH) about this. We also know that Al-Ḥasan does not have any connected chain of transmission to Sulaymān or any of his companions. This knowledge is taken from the People of the Scripture, and we have been commanded to neither believe nor disbelieve them. Even if someone would transmit their reports, based upon the hadith, "Convey from the children of Israel, and there is no harm in that," this however is not applicable to the interpretation of the Book of Allah, but rather to what is mentioned about their stories. We have already emphasized this point when mentioning the Arab interpretations and similar statements of Ibn Kathir in Tafsīr Al-Qurʾān Al-ʿAẓīm 10/397.

said: 'Because he dāwā (treated) his wound until it healed, and do you know why you are called Sulaymān?' He answered in the negative. It said: 'Because you have a salīm (sound heart), and you were given what you have due to your sound heart. It is time for you now to join your father.' Then it added: 'Do you know why Allah subjugated the wind for you?' He answered in the negative. It said: "It is because Allah is informing you that the world in its totality is nothing but wind.' Sulaymān smiled in amazement of her words and said: 'My Lord, enable me to be grateful for Your favor which You have bestowed upon me…'"

[2085] Ibn Fanjuwayh informed me that Ibn Shanabah related that Al-Ḥaḍramiyy related that ʿAbdur-Razzāq related that Maʿmar related that Az-Zuhriyy related via ʿUbaydullah ibn ʿAbdullah that Ibn ʿAbbās said: "The Messenger of Allah (PBUH) forbade the killing of four creatures: the hoopoe, the shrike, the bee and the ant."(1)

"And he took attendance of the birds and said, "Why do I not see the hoopoe - or is he among the absent?" (27:20)

Ibn Kathīr, ʿĀṣim, Al-Kisāʾiyy and Ayyūb recited: mā liya with a fatḥah on the yāʾ, and also in surat Yā Sīn. Ḥamzah, however, recited both verses in the two surahs with and elongated yāʾ. Abū ʿAmr, on the other hand, recited it with an elongated yāʾ here, and with a fatḥah in surat Yā Sīn, as according to him, it is interrogative here, but in surat Yā Sīn, it denotes negation.

Am kāna: It means: or is he, and it is said that it means: rather he is.

"I will surely punish him with a severe punishment or slaughter him unless he brings me clear authorization."" (27:20) The punishment was to pluck its feathers and tail and throw it to the ants to bite it.

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(1) [2085] Assessment of the reliability of the chain of transmission:
It includes Ibn Shanabah about whom no Jarḥ or Taʿdīl was raised; the rest if the narrators are trustworthy.
Authentication of Hadith:
Narrated by Ibn Mājah, Book of Hunting, Chapter: What Is Forbidden To Kill (3224), Abū Dāwūd, Book of General Behaviour, Chapter: Killing Ants (5267), Ibn Ḥibbān in his Ṣaḥīḥ
as reported in Al-Iḥsān 12/462 (5646). It is an authentic hadith, An-Nawawī judged it as authentic in Sharḥ Ṣaḥīḥ Muslim 14/239 according to the conditions of authenticity set by Al-Bukhārī and Muslim.

ʿAbdullah ibn Shaddād said: it was to pluck its feathers and leave him out in the sun. Aḍ-Ḍaḥḥāk said: to pull out its legs and leave it in the sun. Muqātil interpreted it as: to smear it with tar and leave it out in the sun. It was also said that it means: I would put it in a cage, I would separate it from its mate, I would prevent it from serving me, I would make it stay with those that are different from it, or: I would waste for it its time.

Ibn Kathīr recited layaʾtiyannanī, instead of layaʾtiyannī.

The reason why Sulaymān, peace be upon him, looked for the hoopoe and asked about it in particular apart from the other birds was the the hoopoe was missing in its shift and Sulaymān was in need of water. Those around him were not able to detect the depth where water could be found and told him that only the hoopoe knew that. When he went to look for it, it was absent and that was the reason behind that threat.

The story as reported by scholars who are well versed in the biography of the prophets, peace be upon them goes as follows:

"When the Prophet of Allah, Sulayman, peace be upon him, finished the construction of Jerusalem, he resolved upon proceeding to the land of the sanctuary (in Makkah). He got prepared for the journey, and took with him a company of a large number of the Jinn, humans, devils, birds, and beasts, that filled a camp that extended on an area of a hundred leagues. He commanded the gentle wind to carry them, and when he reached the sanctuary, he stayed there for as long as Allah Almighty willed him to stay. He used to slaughter five thousand camels every day - throughout his stay in Makkah - and five thousand bulls and twenty thousand sheep.

He said to his attendees from among the nobles of his people: 'This is a place from which an Arab prophet will emerge, whose description is such-and-such. He will be granted victory over all those who oppose him, and his awe will reach the distance of a month. The near and far are equal to him in terms of the truth. He is not deterred by the blame of a blamer when it comes to the right of Allah.' They said: 'What religion does he follow, O Prophet of Allah?' He said: The Hanifiyyah religion, so blessed are those who witness him, believe in him, and affirm his truthfullness.' They said: 'How much is between us and his emergence, O Prophet of Allah?' He said: 'Approximately a thousand years, so let the witness among you inform the one who is absent,

for he is the master of the prophets and the seal of the messengers, and his name is proven in scriptures of the prophets.'

So he, peace be upon him, stayed in Makkah until he finished his rituals, then he desired to walk to the land of Yemen. He left Makkah in the morning and walked towards Yemen on the day of when star of Suhayl appeared in the sky. He reached Sanaa at the time of noon, and that was a month's journey. He saw there a beautiful land whose greenery was blooming, he loved to go stop there to pray and have lunch. They looked for water, but they did not find it, and the hoopoe was its guide to the water (and it used to see water) from under the ground, just as one of you can see his cup with his hand, then it used to peck the ground and knows the location of water and its distance, then the devils would come and flay the ground as the cuticle is flayed, then they extract the water."

Saʿīd ibn Jubayr said: "When Ibn ʿAbbās mentioned this narration Nāfiʿ ibn Al-Azraq said to him: 'You said that the hoopoe pecked the ground and could see the water, so how could he not see the trap until it hit his neck?' Ibn ʿAbbās answered: 'Woe to you, indeed, fate blinds the eyes." Qatādah further reported via Anas ibn Mālik that the Messenger of Allah (PBUH) said: **"I forbid you to kill hoopoes, as a hoopoe used to be Sulaymān's guide for estimating the depth where water could be found, it also liked that Allah be worshiped,"** as per Allah's saying: "and I have come to you from Sheba with certain news..."

They added: When Sulayman, peace be upon him, alighted at that place, the hoopoe said: 'Sulaymān is preoccupied with the place where he alighted,' so it rose towards the sky, and looked at the length and breadth of the world. As it did so, he looked right and left and saw a garden belonging to Balqīs, so it leaned towards the greenery and fell into it. It found a hoopoe there. The name of Sulaymān's hoopoe was Yaʿfūr and the name of Yemen's hoopoe was ʿInfīr. ʿInfīr said to Yaʿfūr: 'Where did you come from? and where do you want to go?' It said: 'I came from the Levant with my owner Sulaymān ibn Dāwūd.' It said: 'Who is Sulaymān ibn Dāwūd?' Yaʿfūr said: 'He is the king of the Jinn, humans, demons, birds, beasts and winds, but where are you from?' It said: 'From this country.' Yaʿfūr said: 'And who is its king?' ʿInfīr said: 'A woman called: Balqīs. Your companion, Sulaymān has a great kingdom,

but the kingdom of Balqīs is not less than his, for she rules over all Yemen, and under her control there are twelve thousand commanders, under the hands of each commander there are a hundred thousand fighters. Will you go with me to look at her kingdom?' Yaʿfūr said: 'I am afraid that Sulaymān will check on me at the time of prayer if he needs water.' The Yemeni hoopoe said: 'Your companion will definitely be pleased that you bring him the news of this queen. So, Yaʿfūr went with it and looked at Balqīs and her kingdom, and it did not return to Sulaymān, peace be upon him, until the time of the afternoon.

He said: When Sulaymān, peace be upon him, alighted at that place and the time of prayer was due, he asked for the hoopoe, and that was because he alighted at a place where there was no water. He asked the people about water, and they said: 'We do not believe that thee is water here.' So he asked the Jinn and the devils, but they did not know either, so he looked for the hoopoe, and he missed it. Ibn ʿAbbās said in some narrations: "A glimpse of sun light fell upon Sulaymān's head, so he looked, and found that the place of the hoopoe was empty, so he called the chief of birds, which was the eagle, and asked him about the hoopoe, and it said: 'May Allah make good the affairs of the king! I do not know where it is, and I did not send it to a place.' Sulaymān, peace be upon him, got angry for that and said: "I will surely punish him with a severe punishment or slaughter him unless he brings me clear authorization."

ʿIkrimah related that Ibn ʿAbbās said: "Whenever sulṭān is mentioned in the Qurʾān, it means an argument."

He added: "Then he called for the vulture, the master of the birds, and said: 'Bring for me the hoopoe right now.' The vulture raised itself below the sky until it was stuck in the air. It looked at the world as if it was a bowl in the hands of one of you, then it turned right and left when it saw the hoopoe coming from the right side. The vulture rushed towards it to catch it, and when the hoopoe saw that, it knew that the vulture wanted to attack it. So it appealed to the vulture and said: 'For the sake of Allah who gave you strength and empowered you over me, please have mercy on me and do not harm me!'

He said: 'So, the vulture turned away from him and said to him: 'Woe to you, may your mother lose you, for the Prophet of Allah swore to torture you or slaughter you. Then they flew towards Sulaymān, peace be upon him, and

when it reached the army, the eagle and the birds met it, and they said to it: 'Woe to you, where have you been absent on this day of yours? The Prophet of Allah has threatened you,' and they told it what he said.

The hoopoe said: 'Has not the Messenger of Allah made an exception? They said: 'Yes he did, he said: 'unless he brings me clear authorization.' The vulture and the hoopoe flew together until they reached Sulaymān, peace be upon him, who was sitting on his chair. The vulture said: 'I brought it to you, O Prophet of Allah.'

When the hoopoe approached Sulaymān, peace be upon him, he raised its head and lowered its tail and wings, dragging them on the ground in humblesness before Sulaymān, peace be upon him. When it came close to him, Sulaymān grabbed its head and drew it near to him and said: 'Where have you been? Indeed, I will inflict upon you a painful punishment.' The hoopoe said in response: 'O Prophet of Allah, remember your standing between the Hands of Allah Almighty.' Hearing that, Sulaymān, peace be upon him, trembled with fear and pardoned the hoopoe.

[2086] Al-Ḥusayn ibn Muḥammad ibn Fanjuwayh Ath-Thaqafiyy informed me that Al-Faḍl ibn Al-Faḍl Al-Kindiyy related that Muḥammad ibn Ibrāhīm ibn Abī Ar-Rijāl in Baghdad related that Ibrāhīm ibn Bisṭām related that Abu Qutaybah related that Al-Ḥasan ibn Abī Jaʿfar Al-Baṣriyy related that Az-Zubayr ibn Al-Khirrīt related that ʿIkrimah said: "The reason why Sulaymān, peace be upon him, refrained from slaughtering the hoopoe was nothing but its dutifulness to its parents."(1)

Sulaymān, peace be upon him, asked the hoopoe: 'Why were you late in coming to me?' It answered him in the words reported by Allah Almighty in His Book.

"But the hoopoe stayed not long and said, "I have encompassed [in knowledge] that which you have not encompassed, and I have come to you

(1) [2086] Assessment of the reliability of the chain of transmission:
It includes Al-Ḥasan ibn Abī Jaʿfar Al-Jafrī who is a weak narrator, in addition to Ibn Bisṭām who is judged as trustworthy by none except for Ibn Ḥibbān.
Authentication of report:
Narrated by Abu Ash-Shaykh in Al-ʿAẓamah 5/1771, As-Sahmī in Tārīkh Jurjān 1/244 and Al-Khaṭīb in Tārīkh Baghdad 14/359. See: Ad-Durr Al-Manthūr by As-Suyūṭī 11/348.

from Sheba with certain news." (27:22) The majority of the reciters recited 'makutha' (stayed), whereas ʿĀṣim, Yaʿqūb and Abū Ḥātim recited it as 'makatha', and both are well known in the Arabic language.

Al-Ḥasan, Abū ʿAmr, Ibn Isḥāq, Ḥumayd and Ibn Kathīr in his narration from Al-Bazziyy, all recited 'min sabaʾa' (from Sheba) considering it the name of the tribe, which is also the view adopted by Abū ʿUbayd. Qunbul recited it with a sukun on the hamzah in joint words. The rest of the reciters recited it as majrūr (genitive), considering it the name of a man. This view is supported by a tradition reporting the Prophet (PBUH) informing that Sabaʾ was a man who had ten sons, six settled in Yemen and four in the Levant. Their names and story will be mentioned in Surat Sabaʾ, Allah willing.

A poet said:

The newcomers along with Taym are there

In the heights of Sabaʾ, their necks are tied by shackles of leather.

In the Arabic version, the poet put Sabaʾ in the genitive mode, pronounced as Sabaʾin, same as in the recitation of the rest of the reciters.

Wahb said: "The hoopoe said: 'I found out a kingdom that surpasses yours."

Indeed, I found [there] a woman ruling them, and she has been given of all things, and she has a great throne." (27:23)

She was Balqīs daughter of Ilyashraḥ, whose name was Al-Hadhād, or according to other reports, his name was Sharāḥīl ibn dhī Jadn ibn Ilyashraḥ ibn Al-Ḥārith ibn Qays ibn Ṣayfiyy ibn Sabaʾ ibn Yashjub ibn Yaʿrub ibn Qaḥṭān. Balqīs' father whose name was Ilyashraḥ and nicknamed as Al-Hadhād was a highly venerated king who had forty children all were kings. He owned all the land of Yemen, and he used to say to the neighboring kings: 'None of you is equal to me,' and refused to marry from their women. So, they married him off to a woman from the Jinn called: Rayḥānah bint As-Sakan, and she gave birth to Talmaqah, who was Balqīs, and he did not have a son besides her, and this is confirmed by the following tradition:

[2087] Al-Ḥusayn ibn Muḥammad ibn Fanjuwayh related that Muḥammad ibn Al-Ḥasan ibn Bishr related that Muḥammad ibn Khuraym ibn Marwān related that Hishām ibn ʿAmmār related that Al-Walid ibn Muslim related

that Saʿīd ibn Bashir related from Qatādah who related from An-Naḍr ibn Anas from Bashīr ibn Nuhayk from Abu Hurayrah that the Prophet (PBUH) said: **"One of the parents of Balqīs was from the Jinn."**(1)

Scholars added: When the father of Balqīs died when he did not leave behind a son besides her, she coveted the kingdom and asked her people to pledge allegiance to her. Some people obeyed her and others disobeyed her, so they chose a man over her and made him their king. They separated into two groups, each of which seized a part of the land of Yemen. Then the man whom they had appointed as their king acted mischievously with the people of his kingdom, and even sexually harrassed the womenfolk of his subjects and committed adultery with them. His companions wanted to depose him, but they could not.

When Balqīs saw that she was jealous, so she sent a message for him offering herself to him in marriage. The king answered her: 'It was my hoplessness in your approval that made me reluctant to propose to you.' She said: 'I never reject you, you are generous and suitable, so gather the men of my people and ask them for my hand.' He did accordingly.

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(1) [2087] Assessment of the reliability of the chain of transmission:
Munkar chain of transmission due to the inclusion of Saʿīd ibn Bishr, and no Jarḥ or Taʿdīl was manrioned about Muḥammad ibn Al-Ḥasan ibn Bishr.
Authentication of Hadith:
Ibn ʿAdiyy narrated it in Al-Kāmil 3/372 and said: "I know of no one who narrated it from Qatādah but Saʿīd ibn Bishr, who is a weak narrator. Also narrated by Adh-Dhahabī in Mīzan Al-Iʿtidāl 2/129, and mentioned by Ibn ʿAsākir in Tārīkh Dimashq 69/67. Al-Albānī judged it as weak in Silsilat Al-Ahādīth Aḍ-Ḍaʿīfah 1818, Al-Qurṭubī mentioned it in Al-Jāmiʿ li Aḥkām Al-Qurʾān and Ash-Shawkānī in Fatḥ Al-Qadīr 4/168 attributed it to Aṭ-Ṭabarī, Abu Ash-Shaykh in Al-ʿAẓamah, Ibn Mardawayh and Ibn ʿAsākir on the authority of Abu Hurayrah, as well as Ad-Daylamī in Al-Firdaws 3/277.
All of them mentioned the first part of it only, which is: "One of the parents of Bilqis was from the Jinn." Al-Baghawī mentioned it in his book Maʿālim At-Tanzīl 6/155 with its complete version. I say: The early scholars did not talk about the issue of marriage between humans and jinn, and perhaps this is evidence of the invalidity of the hadith. This is one of the Israelite stories that cannot be relied upon. Aṣ-Ṣābūnī said: "A group of scholars have rejected this narration, and this is the truth... And Allah knows best." See: The marginal note of Maʿānī Al-Qurʾān by An-Naḥḥās 5/120.

The men said: 'We do not believe she will accept the marriage.' The king said: 'She initiated the proposal, and I like that you hear from her.' When they told her about this, she said that she liked to have children but she refused to marry, and that she made up her mind and accepted him as a husband. So, they married her off to him. On her wedding night, she went out among a big number of her servants and dependants until his houses and dwellings were filled with them. When she came to him, she gave him wine until he was drunk, then she cut off his head and went back to her house. When it was morning, the people found the king dead and his head was hung on the door of her house. They realized that the marriage was a deceitful plan on her part. They gathered around her and said to her: 'You are more deserving of this kingdom than anyone else.' She said: 'If it were not for shame and disgrace, I would not have killed him, but his corruption prevailed and I was urged by my zeal to do what I have done. They appointed her as their queen and matters went on in a good way.

[2088] Abū ʿAbdullah ibn Fanjuwayh related that Abū Bakr ibn Kharjah related that Ibn Abī Al-Layth related in Baghdad that Abū Kurayb related that Muʿāwiyah related that Ismāʿīl ibn Musallam related from Al-Hasan that Abu Bakrah said: I mentioned the story of Balqīs when I was with the Messenger of Allah (PBUH) and he said: **"A people who make a woman their ruler will never be successful."**(1)

"and she has been given of all things, " that kings may need from machines and equipments.

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(1) [2088] Assessment of the reliability of the chain of transmission:
It includes Ismāʿīl ibn Muslim who is a weak narrator, Ibn Abī Al-Layth about whom no Jarḥ or Taʿdīl was raised, and Abū Bakr ibn Kharjah who narrates fabricated hadiths. The hadith, however is authentic based upon other channels.
Authentication of Hadith:
Narrated by Al-Bukhāri on the authority of Abu Bakrah, Book of Battles, Chapter: The Prophet (PBUH)'s Letter to Khusrau and Caesar (4163). As for the reason being what is mentioned in the hadith, I have no knowledge about it. However, the common belief is that the Prophet (PBUH) said this when Khusrau died and his daughter took his place. This is supported by the fact that Al-Ḥusaynī in Al-Bayān wa At-Taʿrīf 2/166 did not mention any reason for the hadith other than this.

"and she has a great throne." A large, beautiful throne. Its front was made of gold, lobed with sapphires, green emeralds, and its back was made of silver, adorned with all kinds of jewels. It had four pillars: a pillar of red ruby, a pillar of green sapphire, a pillar of emeralds, and a pillar of pearls. The sheets of the throne were made of gold, and upon it there were seven rooms, each one had a closed door.

Ibn ʿAbbās said: "The throne of Balqīs extended on the area of thirty cubits by thirty cubits, and its height was thirty cubits. " Muqatil said: "Its area was eighty square cubits, and it was eighty cubits high, and was adorned with jewls."

"I found her and her people prostrating to the sun instead of Allah , and Satan has made their deeds pleasing to them and averted them from [His] way, so they are not guided," (27:24)

"[And] so they do not prostrate to Allah , who brings forth what is hidden within the heavens and the earth and knows what you conceal and what you declare -" (27:25)

Abū ʿAbdur-Rahman As-Sulamiyy, Abū Jaʿfar, Ḥumayd Al-Aʿraj, Al-Kisāʾiyy and Yaʿqūb in the narration of Ruways recited: alā yasjudū with takhfīf of lām, instead of allā yasjudū. This recitation means: 'O! Prostrate to Allah,' in the imperative. Some people said that they heard the Arabs say: ala ya rhamū (O! Have mercy), and alā yā tasaddaqū (O! Give in charity) without mentioning the second person pronoun hāʾulāʾ.

Al-Akhṭal, the Arab poet used this style as he said in a poetic line:

Ala ya slami ya Hindu, Hindu Bani badrin

Wa in kana hayyana ʿidan akhira ad-dahri

He wishes safety for his beloved Hind, even though their people used to be enemies. He called her saying: ala ya slami (may you be safe) just as it is in the verse.

Hence, usjudu is an imperative in the jussive case, and in the case of waqf on ala ya, ibtidāʾ should be made by usjudu.

Al-Farrāʾ said: Al-Kisāʾiyy related on the authority of Al-Hamdāniyy that he said: I never heard the reciters reciting it with other than takhfīf as in the

imperative mode.[1] According to the recitation of ʿAbdullah (Ibn Masʿūd): it is hallā tasjuduna lillah (will you not prostrate to Allah), whereas Ubayy recited it: alā yasjudūna lillah. These two modes of recitations are proof for those who recite it with takhfīf of the letter lām.

The rest of the reciters recited it with tashdīd (a doubled lām), according to which the meaning is: the devil adorned their deed for them so that they do not prostrate to Allah. The particle 'an', is in the accusative position, and yasjudu is in the subjunctive mode. This recitation is the one chosen by Abu ʿUbayd who said that takhfīf is a nice approach as well, yet it involves interruption of the speech about the story of Sabaʾ, then it is later resumed. However, recitation with tashdīd ensures a coherent flow of the story. In waqf on allā, one should make ibtidāʾ with allā yasjudū same as in waṣl (successive recitation).

Most of the Qurʾān commentators said that khabʾ (what is hidden) of the heavens is rain and the khabʾ of the earth is plant. The recitation of ʿAbdullah mentions: (who brings forth what is hidden from the heavens and the earth) using the preposition 'min' instead of fī, and both are used interchangeably in Arabic.

"and knows what you conceal and what you declare -" The majority of reciters recited the verse with the third person pronoun (and knows what they conceal and what they declare), while Al-Kisāʾiyy recited it with the second person pronoun, which is also the recitation narrated by Ḥafṣ from ʿĀṣim.

"Allah - there is no deity except Him, Lord of the Great Throne."" (27:26) Whose Throne is greater than any other throne whatsoever, no matter how great it might be. No throne can be like it, whether that of the queen of Sheba

(1) Assessment of the reliability of the chain of transmission:
Its narrators are all trustworthy except for Yaḥyā ibn Ziyād Al-Farrāʾ who is Ṣadūq.
Authentication of report:
The recitation is Mutawātir as proven by Ash-Shāṭibī's statement indicating that Al-Kisāʾī recited it with takhfīf. See: Maʿānī Al-Qurʾān by Al-Farrāʾ 2/172-173, Maʿānī Al-Qurʾān by Az-Zajjāj 4/115, As-Sabʿah by Ibn Mujāhid (480), Maʿānī Al-Qirāʾāt by Al-Azharī (356), Al-Mabsūṭ fī Al-Qirāʾāt Al-ʿAshr by Ibn Mahrān Al-Aṣbahānī (332), Al-Kashf ʿan Wujūh Al-Qirāʾāt by Makkī 2/156, At-Taysīr by Ad-Dānī (167), Al-Baḥr Al-Muḥīṭ by Abū Ḥayyān 7/68, An-Nashr Fī Al-Qirāʾāt Al-ʿAshr by Ibn Al-Jazarī 2/337, Al-Hujjah by Ibn Zinjilah (526), Itḥāf Fuḍalāʾ Al-Bashar by Ad-Dumyātī (325) and Muʿjam Al-Qirāʾāt by Al-Khaṭīb 6/504.

or any one else. Ibn Ishaq and Ibn Zayd that the speech starting from: "I have encompassed [in knowledge] that which you have not encompassed," up to "Allah - there is no deity except Him, Lord of the Great Throne."" is all said by the hoopoe.

"[Solomon] said, "We will see whether you were truthful or were of the liars." (27:27).

The hoopoe guided them to water, so they dug up wells and the people and beasts drank, after they had been thirsty. Then Sulaymān, peace be upon him, wrote a message: "From the slave of Allah Sulaymān ibn Dāwūd to Bilqīs, Queen of Sheba, peace be upon those who follow the guidance. Thereafter: Do not act arrogantly with me and come to me as Muslims."

Ibn Jurayj commented: "Sulaymān, peace be upon him, did not say a word more than what Allah Almighty has reported in His Book about his message."

Manṣūr commented: "It was said that Sulaymān, peace be upon him, was the most eloquent among the people in his writings and his statements were the most precise. " Then he recited: "Indeed, it is from Solomon, and indeed, it reads: 'In the name of Allah , the Entirely Merciful, the Especially Merciful." (27:30).

Qatādah said: "The prophets, peace be upon them, used to write concise statements. And when Sulaymān wrote the message, he stamped it with musk and sealed it with his ring, then he said to the hoopoe:"

"Take this letter of mine and deliver it to them. Then leave them and see what [answer] they will return."." (27:28).

ʿĀṣim, Abū ʿAmr and Hamzah recited 'alqih' (deliver) with a sukūn on the hāʾ, whereas Qalūn recited it with a slight kasrah on the hāʾ in waṣl (successive recitation). The rest of the reciters recited it with a clear kasrah.

The hoopoe took the message and came with it to Bilqīs who was in a land called Maʾrib, on a distance of a three-day journey from Ṣanʿāʾ (Sanaʾa). The hoopoe found her in her palace whose doors were closed (when she lay down, she locked the doors, and put the keys under her pillow, so the hoopoe came to her while she was sleeping, lying on her back, and it threw the letter over her neck). This is what Qatādah said.

Muqātil said: "The hoopoe carried the letter with its beak and flew until it stopped above the head of the woman, who was surrounded by commanders and soldiers. It fluttered for an hour while the people were looking at it, until when the woman raised her head, it threw the letter into her lap."

Ibn Munabbih and Ibn Zayd said: "She had a small window that the sun shone through it when it rose. When she saw the sun, she prostrated to it. So, the hoopoe came to that window and blocked it with its wings, so when the sun rose, she did not notice it. When she realized that the sun was late, she got up to investigate it, so the hoopoe threw the letter to her."

They said: "So Bilqīs took the letter, and she was an Arab who can write and read, from the people of Tubbaʿ ibn Sharāhīl Al-Himyariyy. When she saw the seal, she trembled in submission because the stamp of the kingdom of Sulaymān, peace be upon him, was apparent in the seal. She knew that the one who sent this letter was greater in kingship than her, because a king who had messengers from birds must be a great king. She read the letter, and the hoopoe was standing not far from her. She walked until she sat on her throne, and summoned the chiefs of her people, who wee twelve thousand commanders, with each commander a hundred thousand fighters."

Qatādah, Muqātil and Ath-Thumāliyy said: "Her consultants were three hundred and thirteen man, each with a ten thousand men." They came and sat down, each in his place. Bilqīs said to them:

"She said, "O eminent ones, indeed, to me has been delivered a noble letter." (27:29).

Qatādah said that karīm means good, like Allah's saying: wa maqamin karīm, "and good station" (26:58). Ibn ʿAbbās said: karīm means it is honorable due to the honor of its writer.

Aḍ-Ḍaḥḥāk said: She described it as karīm because it was sealed. This is supported by the following:

[2089] ʿAbdullah ibn Ḥāmid informed us that Aḥmad ibn Shādhān related that Jabʿawayh ibn Muḥammad related that (Marwān ibn Muḥammad) related that Ibn Jurayj related that ʿAṭāʾ ibn Abi Rabāḥ related that Ibn ʿAbbās

related that the Prophet (PBUH) said: **"The seal of a letter is the indicator of its nobility."**(1)

[2090] ʿAbdullah ibn Ḥāmid informed us that Aḥmad ibn Muḥammad ibn Yūsuf related that ʿAmr related that Abū ʿĪsā Muḥammad ibn ʿĪsā At-Tirmidhiyy related that Isḥāq ibn Manṣūr related that Muʿādh ibn Hishām related that his father related that Qatādah related that Anas said: "When the Prophet of Allah (PBUH) wanted to write letters to non-Arabs, it was said to him that non-Arabs only accepts letters that are sealed. He made a ring with a seal, which I still remember its glitter on his palm."(2)

Ibn Al-Muqaffaʿ said: "Whoever writes an unsealed letter to his brother he has not duly respected him."

It is also said that she described it as karīm because it was started by 'Bismillahi ar-raḥmān ar-raḥīm'.

"Indeed, it is from Solomon, and indeed, it reads: 'In the name of Allah , the Entirely Merciful, the Especially Merciful, Be not haughty with me but come to me in submission [as Muslims].'" (27:30-31).

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(1) Assessment of the reliability of the chain of transmission:
It includes Muhammad ibn Marwān As-Suddi who is accused of lying, Muhammad ibn Jabghawayh whom I did not find and the shaykh of the compiler has no Jarh or Taʿdil raised about him.
Authentication of Hadith:
Narrated by Aṭ-Ṭabarānī in Al-Muʿjam Al-Awsaṭ 4/162 (3872) and As-Suyūṭī tagged it as weak in Al-Jāmiʿ As-Saghir. Al-Haythamī said in Majmaʿ Az-Zawāʾid 8/99: It includes Muḥammad ibn Marwān As-Suddī who is Matruk.
See: Takhrīj Aḥādīth wa Athar Al-Kashshāf by Az-Zaylaʿī 3/16

(2) Assessment of the reliability of the chain of transmission:
It includes ʿAmr whom I did not find. There is no Jarḥ or Taʿdil raised about the compiler's shaykh, and the reliability of Aḥmad ibn Muḥammad is disputable. The hadith, however, is authentic as explained hereunder.
Authentication of Hadith:
Narrated by Muslim, Book of Clothes and Adornment, Chapter: The Prophet (SAW) Acquired A Ring When He Wanted To Send Letters To Non-Arabs 56/2092 via the channel of Muhammad ibn Al-Muthanna on the authority of Muʿādh ibn Hishām with this chain of transmission. Also narrated by At-Tirmidhi, Book of Seeking Permission, Chapter: What Has Been Related About Putting A Seal On A Letter (2718) and said: This is a Hasan Sahih hadith. And in Ash-Shamāʾil (91). See also: Takhrīj Aḥādīth wa Athar Al-Kashshāf by Az-Zaylaʿī 3/16-17.

Ashhab Al-ʿUqayliyy recited: allā taghlū (do not be excessive) instead of allā taʿlū (be not haughty).

"She said, "O eminent ones, advise me in my affair. I would not decide a matter until you witness [for] me."" (27: 32).

Ibn ʿAbbas said: Bilqīs had with her one thousand qīl (a king lower in rank than the greatest king), with every qīl there were one hundred thousand men.

They said in response:

"They said, "We are men of strength and of great military might, but the command is yours, so see what you will command."" (27: 33).

When they said they were ready for war, she said to them:

"She said, "Indeed kings - when they enter a city (by force), they ruin it and render the honored of its people humbled. And thus do they do." (27: 34).

She said that they humiliated the dignitaries and heads in order to gain control over it. Here the words of Bilqīs came to an end, then Allah Almighty said in confirmation of her words: "And thus do they do."

[2091] Abū Al-Qāsim Al-Habībī narrated to me that his father narrated to him the following poetic lines:

Indeed, kings are affliction wherever they are

So, never be where they are

(What to expect from someone who

oppresses you in anger and get bored if pleased

If you praise them, they accuse you of deceiving them

And is bothered with you as if you are disabled

So, leave their doors and seek closeness to Allah

Indeed, standing by their doors is humility.)[1]

(1) [2091] Assessment of the reliability of the chain of transmission:
The reliability of Abū Al-Qāsim is questionable according to Al-Ḥākim, and I did not find his father.
Authentication of report:
The lines are reported in Muḥāḍarāt Al-Udabāʾ by Ar-Rāghib Al-Aṣfahānī 1/238 who attributed them to Abū Al-Qāsim Ad-Dimashqī, but the second line is not included.

"But indeed, I will send to them a gift and see with what [reply] the messengers will return."" (27: 35).

Bilqīs was a wise intelligent woman and an expert politician. She said to the chiefs of her people: "I will send a gift to Sulaymān and his people as a compromise for my kingship. It will also be a test for him to verify whether he is a king or a prophet. If he is a king, he will accept the gift and settle for it. But if he is not, he will not accept the gift, and will not leave us until we follow his religion." So, she sent to his male and female servants.

Ibn ʿAbbās said: "She made them wear one type of clothes so that their gender is not recognized." Mujāhid said: "Male servants wore clothes of female servants and female sevants wore clothes of male servants."

They differed regarding their number: Muqātil said they were one hundred male servant and one hundred female servants. Mujāhid said: Two hundred male servants and two hundred female servants. Al-Kalbiyy said: Ten males and ten females. Finally, Wahb and others said: Five hundred male servants and five hundred female sevants.

[2092] Ibn Fanjuwayh informed me that Abu ʿAliyy ibn Habash Al-Muqriʾ related that Ibn Zanjawayh related that ʿAbdur-Razzāq related that Maʿmar related that Thabit Al-Bunāni said regarding the saying of Allah Almighty: "But indeed, I will send to them a gift." She sent to him sheets of gold in brocade vessels. It was said: The gift was four bricks of gold. When Sulaymān, peace be upon him, knew about that, he commanded the jinn so they covered for him clay bricks with gold, then he commanded that they be thrown on the road. When the visitos came they saw gold thrown on the road everywhere, and they said: 'We have come carrying something that we see as worthless here.' So they felt they brought something with no value.(1)

Wahb as well as others said: "Bilqīs prepared five hundred maidservants and five hundred male servants, so she dressed the maidservants in the clothes of male servants, i.e. cloaks and belts, and dressed the males in the clothes of

(1) [2092] Assessment of the reliability of the chain of transmission:
It includes Ibn Zanjawayh about whom no Jarh or Taʿdil was raised.
Authentication of report:
Narrated by ʿAbdur-Razzāq in Tafsir Al-Qurʾān 3/81, and Aṭ-Ṭabarī in Jāmiʿ Al-Bayān 19/155.
See: Ad-Durr Al-Manthūr by As-Suyūṭī 6/257.

maidservants, and let them wear bracelets of gold on their arms, and around their necks were collars of gold, and in their ears were earrings studded with all kinds of jewels. The maidservants were carried on five hundred mares, and the male servants on five hundred horses. Each horse had a bridle of gold studded with all kinds of jewels, and its overlays were made of colored brocade. She dispatched with them five hundred bricks of gold and five hundred bricks of silver, and a crown adorned with pearls and sapphires. In addition, the gift included musk and amber. She brought an ivory pot and placed in it a single pearl that was not pierced and a bead pierced with a crooked hole. She called a man from the nobles of her people called Al-Mundhir ibn ʿAmr along with men from her people who were wise and rational. She handed to him a letter describing the items of the gift and wrote in it: 'If you are a prophet, then distinguish between the male servants and the female servants, tell what is in the pot before you open it, and pierce the pearl evenly, and insert the thread into the bead hole.'

Bilqīs then commanded the male servants: 'When Sulaymān speaks to you, speak to him with in an effeminate manner similar to the speech of women, and she ordered the slave girls to speak to him with harsh words like the speech of men, then she said to the messenger: 'Look at the man when you enter upon him, if he stares at you in anger, then know that he is a king. If so, then do not be overtaken by his awe, for I am mightier than him. But if you find him a gentle welcoming man, know that he is a sent prophet, so understand what he says and respond to him.

The Messenger set out with the gifts, and the hoopoe rushed to Sulayman, peace be upon him and told him the whole story. Sulayman, peace be upon him, commanded the Jinn to make bricks of gold and silver, and they did, then he commanded them to extend a space of nine leagues ahead of his place tiled with blocks of gold and silver, and to make around it an orchard with balconies of gold and silver, which they did. Then Sulayman, peace be upon him said to them: 'What are the most wonderful creatures that you saw on the land and in the sea?' They said: 'O Prophet of Allah, we saw creatures in such-and-such sea, spotted and patched with different colors. They have wings, crests, and forelocks.' He said: 'Bring them to me right now.' They

brought the ceatures and he ordered them to keep them tied along the right and left sides of the space, and to provide them with fodder.

Sulaymān, peace be upon him, said to the Jinn: 'Bring your offspring to me.' Multitudes of the Jinn were gathered for him and he set them on the left and right sides of the space. Then he sat on his Throne, and four hundred chairs were placed on his right side, and four hundred chairs on his left side. He further commanded the devils and mankind to stand in rows along leagues on his right and left sides.

When the people of Bilqīs approached the space (and they looked at the dominion of Sulaymān, peace be upon him, and saw the creatures which they had never seen before laying their feces on the bricks of gold and silver) they felt inferior and threw away the gifts they brought with them.

Some narrations mention that when Sulaymān, peace be upon him, commanded that the space be tiled with bricks of gold and silver, he ordered them to leave a spot without bricks in a number equal to the number of bricks the messengers brought with them. So, when the messengers saw that spot having no bricks, while all the area was tiled, they feared to be accused of stealing the missing tiles and, therefore, they discarded the bricks they brought with them.

Then when they came and saw the devils, they were sacred by the scene. The devils said to them: 'Pass and fear no harm.' So, they passed by massive groups of Jinn, mankind, bids, beasts of prey and wild animals until they finally stood in front of Sulaymān, peace be upon him, who looked at them with a kind cheerful face and said: "Why are you here?" Their leader told him about the reason of their visit and handed to him the letter of the queen. He read it and said: "Where is the ivory pot?" It was brought to him and he shaked it, whereupon Jibrīl, peace be upon him, came to him and told him about what was inside the pot. Sulaymān, peace be upon him, said to the messenger: "There is a single pearl that is not pierced and a bead pierced with a crooked hole." The messenger said: "You told the truth, so pierce the pearl and insert the thread into the bead." Sulaymān, peace be upon him, said: "Who will pierce it for me? " He asked the humans, but they had no knowledge of that, then he asked the Jinn, and they had no knowledge of that either, so he asked the devils, and they said: "We will send for the termite to

come," so the temite came and took a hair in its mouth and entered into the pearl until it came out from the other side. Sulayman asked it: "What do you need?" It said: "My sustenance becomes in the tree." He told it that it was granted what it asked for. Then he said: "Who is up to this? To let a thread pass through the pearl?" A white worm said: "I am for it, O Messenger of Allah, " so the worm took the thread in its mouth and entered into the hole until it came out from the other side. Sulaymān, peace be upon him, said: "What is your need?" It said: "You make my livelihood in fruits." He said: "You have got that." Then he, peace be upon him, distinguished between the male and female slaves by ordering them to wash their faces and their hands, so the female would take water from the vessel with one of hand and then pour it on the other, and then wash her face, and the male would take water from the vessel and wash his face with it. Also, the female would pour it on the inside of her forearm, and the male on the back of the forearm. Whereas the females poured the water, the males ran it on their hands. In that way, he was able to distinguish between them, then Sulaymān, peace be upon him, rejected the gift and said: "Do you provide me with wealth?"

"So when they came to Solomon, he said, "Do you provide me with wealth? But what Allah has given me is better than what He has given you. Rather, it is you who rejoice in your gift." (27:36)

There are variant recitations for this verse: Ḥamzah and Yaʿqūb recited: atumiddūnnī, with one nūn with shaddah, while the others recited it with two nūn without shaddah. Ibn ʿĀmir, ʿĀṣim, Al-Kisāʾī and Khalaf omitted the yāʾ at its end, contrary to the rest who kept it.

"But what Allah has given me is better than what He has given you. Rather, it is you who rejoice in your gift." Because you are people who brag about the worldly gains and aim to obtain more of it, and you do not know anything else. But, for me, the world is not what I seek, since Allah has given me what He has not given anyone, and yet he honored me with religion, prophethood and wisdom." Then he said to Al-Mundhir ibn ʿAmr, the head of the delegation:

"Return to them, for we will surely come to them with soldiers that they will be powerless to encounter, and we will surely expel them therefrom in humiliation, and they will be debased."" (27:37)

Wahb and others from the People of the Book said: "When the messengers of Bilqīs returned to her from Sulymān's visit, she said: 'By Allah, I knew that such is not a king, and we have no power to defy him.' She sent a message to him informing him that she would proceed to him along with the kings of her people in order to investigate his matter and the religion that he called for. Then she ordered for her throne, and it was placed in the farthest seven chambers in the farthest of her seven palaces, then the doors were closed. She assigned guards to preserve it, then she said to those whom she left behind as her viceroy: 'Take care of what I entrust to you and of my royal throne. Let no one reach it or even see it until I come back to you.' Then she ordered a caller to call out to the people of her kingdom informing them of her departure. She headed to meet Sulaymān, peace be upon him, accompanied by twelve thousand statesmen of Yemen, each of them had many thousands people under his command."

Ibn ʿAbbās said: "Sulaymān, peace be upon him, was a majestic man, and once he came out and sat on his throne when he noticed a noise nearby. He inquired what was that and was told that it was Bilqīs." Ibn ʿAbbās added: "The distance between Kufa and Al-Ḥīirah was a farsakh (one league). Sulaymān, however, went towards his soldiers and said: "which of you will bring me her throne."

"[Solomon] said, "O assembly [of jinn], which of you will bring me her throne before they come to me in submission?"" (27:38) before they come to me as believers. Ibn ʿAbbās said: obedient .

Scholars differed regarding the reason why Sulaymān, peace be upon him, commanded that the throne be brought to him. Most of them stated: "He was aware that if she became a believer, her wealth would be unlawful for him. So, he wanted to have her throne before it became unlawful for him on account of her acceptance of his religion."

Qatādah said: "The reason was that he admired it when the hoopoe described it to him, so he wanted to see it."

Ibn Zayd said: "He, peace be upon him, wanted to test her mind by making some change on her throne to know whether she would believe it was hers or deny it. It was also said that he aimed to let her see the power of Allah Almighty and His great authority through a miracle he worked on her throne.

"[A powerful one from among the jinn said, "I will bring it to you before you rise from your place, and indeed, I am for this [task] strong and trustworthy."" (27:38).

ʿIfrīt: a strong powerful Jinn. It could be pronounced as ʿifrīt/pl. ʿafārīt, or ʿifrīh/pl.ʿafāriyy.

Wahb said: Its name was Kūdhī, while Shuʿayb Al-Jubbāʾiyy said its name was Dhakwān.

Ibn ʿAbbās said: ʿIfrīt is a shrewd one, Aḍ-Ḍaḥḥāk said it means 'wicked', while Ar-Rabīʿ and Al-Farrāʾ said it means a strong robust one.

Al-Kisāʾiyy said that it is an evil one.

He cited a poetic line that reads:

(Wa qāla lahum shayṭānun ʿifrītu

Mā lakum milkun wa lā tabyītu)

An evil devil said to them, you have no right to own it or stay overnight in it.

Abū Rajāʾ Al-ʿUṭāridiyy recited it as ʿifriyah, which is an irregular recitation.

[2093] Ibn Fanjuwayh informed me that Al-Baghawiyy related that Muḥammad ibn Jaʿfar ibn Shādhān Al-Baghdadiyy related that Muḥammad ibn Al-Ḥasan ibn Sahl related that ʿAbdur-Raḥmān Al-Buḥturiyy related that ʿAmr ibn ʿUthmān related that his father related that ʿUbaydullah ibn ʿAbdul-ʿAzīz Al-Qurashiyy related that Muḥammad ibn Jubayr ibn Muṭʿim related that Abū Bakr Aṣ-Ṣiddīq, may Allah be pleased with him, recited it as ʿifrayah, which means a first born who has not yet begotten.(1)

"I will bring it to you before you rise from your place," from your judiciary session. Ibn ʿAbbās said: "He, peace be upon him, would sit in the morning in a gathering where he issued judgments until the end of the day."

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(1) [2093] Assessment of the reliability of the chain of transmission:
There is no available biography for most of its narrators. In addition, it includes ʿAbdullah ibn Muhammad ibn Jaʿfar about whom Adh-Dhahabī said: "He is unknown."
Authentication of report:
Ibn Ḥajar in Fatḥ Al-Bārī 6/460: "They are recitations narrated as Shādh on the authority of Abū Bakr Aṣ-Ṣiddīq." The same was said by Al-ʿAynī in ʿUmdat Al-Qārī 16/15.

"and indeed, I am for this [task] strong and trustworthy."" I am strong enough to carry it and is trustworthy enough to keep its jewels. Sulaymān, however, said that he wanted it in a faster time.

"Said one who had knowledge from the Scripture, "I will bring it to you before your glance returns to you." And when [Solomon] saw it placed before him, he said, "This is from the favor of my Lord to test me whether I will be grateful or ungrateful. And whoever is grateful - his gratitude is only for [the benefit of] himself. And whoever is ungrateful - then indeed, my Lord is Free of need and Generous."" (27:40).

Scholars differed as to determine who was the one who had knowledge from the scripture. Some said that he was Jibrīl, peace be upon him, and others said that it was an angel sent by Allah to help His prophet Sulaymān, peace be upon him.

Other views suggested that he was a man from humans.

They furthered differed regarding identifying who this man was:

Most of commentators said he was ʾĀṣif ibn Barkhiyā ibn Mīkiyā who was a saint that had knowledge about the Greatest Name of Allah, which, if He is invoked by it, He will surly respond, and if he is asked for something by it, He will surly grant it.

[2094] Ibn Fanjuwayh informed me that Makhlad ibn Jaʿfar Al-Bāqarḥiyy related that Al-Ḥasan ibn ʿAlluwayh related that Ismāʿīl ibn ʿĪsā related that Isḥāq ibn Bishr related that Juwaybir and Muqātil related via Aḍ-Ḍaḥḥāk that Ibn ʿAbbās, may Allah be pleased with him, said: "ʾĀṣif said to Sulaymān, peace be upon him, when he prayed and supplicated to Allah Almighty: 'Extend your sight for as far as it can reach.' Sulaymān, peace be upon him, extended his sight and looked towards the right side. Then, ʾĀṣif supplicated Allah Almighty, so He sent angels who carried the throne from beneath the earth, cutting it until they reached Sulaymān, peace be upon him. Scholars also differed regarding the supplication that ʾĀṣif recited upon bringing the throne. ʿĀʾishah, may Allah be pleased with her, narrated that the Prophet

(PBUH) said: **"The Greatest Name with which ʾĀṣif supplicated Allah was O Ever-Living, O the Sustainer of existence."**(1)

ʿUthmān ibn Maṭar reported that Az-Zuhriyy said: "The supplication recited by the one who had knowledge from the scripture was: O our God, and the God of everything. You are one, and there is no god but You. Bring her throne to me. So, he found it in front of him." Mujahid, on the other hand, said it was: "O Owner of majesty and honor."

[2095] Ibn Fanjuwayh informed me that Ṭalḥah ibn Muḥammad ibn Jaʿfar and ʿUbaydullah ibn Aḥmad ibn Yaʿqūb said that Abū Bakr ibn Mujāhid related that Ismāʿīl related that ʿAbdullah ibn Ismāʿīl related that Ibn Zayd said: "The one who had knowledge from the scripture was a righteous man living in an island in the sea. On that day, he went out to the land to see who were the inhabitants of the earth, and investigate whether Allah was worshiped there or not. He found there Sulaymān, peace be upon him. He supplicated Allah Almighty by one of His names, whereupon the throne was carried and brought to Sulaymān, peace be upon him, even before his glance returned to him."(2)

[2096] He also related that Mujāhid said that Al-Burtiyy and Ibn Ḥarb related that Abu Ḥudhayfah related that Shibl said that Ibn Abī Bazzah claimed that the name of the one who had knowledge from the scripture was Asṭūm.(3)

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(1) [2094] Assessment of the reliability of the chain of transmission:
Very weak, as it includes Isḥaq ibn Bishr and Muqātil who are both liars and Juwaybir is very weak.
Authentication of Hadith:
Narrated by Mujāhid in his Tafsir 2/472 abridged, Al-Baghawī in Maʿālim At-Tanzīl 6/164 with the wording cited by the compiler on the authority of Ibn ʿAbbās, and Az-Zamakhsharī in Al-Kashshāf 3/149.

(2) [2095] Assessment of the reliability of the chain of transmission:
Weak chain of transmission that includes anonymous narrators.
Authentication of report:
Narrated by Aṭ-Ṭabarī in Jāmiʿ Al-Bayān 19/164, and Al-Qurṭubī in Al-Jāmiʿ li Aḥkām Al-Qurʾān 13/205. They both attributed it to Ibn Zayd.

(3) [2096] Assessment of the reliability of the chain of transmission:
It includes Abū Ḥudhayfah who has poor memorization.

Some also said that he was a man from Ḥimyar whose name was Ṣabbah, and Qatādah said that his name was Balīkhā.

Muḥammad ibn Al-Munkadir said: "He is none but Sulaymān, peace be upon him. People thought that he supplicated Allah by a certain name, yet this is not true. The story is that there was a scholar from the Children of Israel whom Allah Almighty gave knowledge and understanding. He said: "I will bring it to you before your glance returns to you." Sulaymān, peace be upon him, said: "Yes, do that." He said: "You are a prophet and son of a prophet, there is no one who is more honorable in the sight of Allah than you, So, if you supplicate Allah and asked him for what you want, you will find it in front of you." Sulaymān said: "You said the truth. " He did what the man said, and the throne was immediately brought to him." As for the statement: ""I will bring it to you before your glance returns to you." scholars differed regarding its meaning:

Saʿīd ibn Jubayr said that it means: before the farthest person you can see returns to you, which corresponds to the way it is explained by Qatādah.

Wahb said: You just extend your eye-sight, and it does not reach its end before I bring it here before you. According to Mujāhid, it is to keep gazing until the eye sight retuns weakened. He made some elaboration as to say: Extend your eye sight for as far as from your place to Ḥīrah, and he was in Kindah at that time.

Qatādah also said that it means the throne would be brought to him before a messenger he sent to the farthest limit he could see returned to him.

So, when Sulaymān, peace be upon him, saw the throne brought to him from Maʾrib to the Levant in a glimpse of an eye he said:

""This is from the favor of my Lord to test me whether I will be grateful or ungrateful." grateful for the blessings or ungrateful to them. "And whoever is grateful - his gratitude is only for [the benefit of] himself. " His gratefulness avails none but himself, since being grateful to blessings entails their perfection

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Authentication of report:

Narrated by Ibn Abī Ḥātim in Tafsīr Al-Qurʾān Al-ʿAẓīm 29/2886 on the authority of Ibn Mujāhid with a weak chain of transmission that includes an anonymos narrator. Also, Al-Lālakāʾī mentioned it in Karāmāt Al-Awliyāʾ (74), and Al-Alūsī in Rūḥ Al-Maʿānī 19/203.

and sustainability; it acts as a security to present blessings and a means to missing ones. "And whoever is ungrateful - then indeed, my Lord is Free of need and Generous."" He is Free of need to his gratefulness, and is Generous enough to bestow His favors even upon those who are ungrateful to them.

"He said, "Disguise for her her throne; we will see whether she will be guided [to truth] or will be of those who is not guided."" (27:41) Change its shape for her, by addition and omission of its contents and by reversing their positions, so that we will see whether she will recognize it or not.

According to Wahb ibn Munabbih, Muḥammad ibn Kaʿb as well as others from among the People of the Book, what urged Sulaymān, peace be upon him to do that was that the devils feared that Sulaymān, peace be upon him, would marry her and that she would reveal to him the secrets of the Jinn, and as a result, they would never manage to get rid of the subjugation of Sulaymān, peace be upon him, and his offspring after him. Therefore, they attempted to make him lose interest in her by making unfavorable comments about her such that she suffered weakness of mind and her leg was like a donkey hoof. So, Sulaymān, peace be upon him, wanted to test her mind by disguising her throne and to look at he feet by building the palace.

"So when she arrived, it was said [to her], "Is your throne like this?" She said, "[It is] as though it was it." [Solomon said], "And we were given knowledge before her, and we have been Muslims [in submission to Allah]." (27:42] She mentioned that it looked like her throne since she had left it behind kept in a chamber with seven locked doors whose keys were with her. She neither confirmed nor denied that it was her throne, an answer that was enough evidence for Sulaymān, peace be upon him, to verify the soundness of her mind. Al-Ḥusayn ibn Al-Faḍl said: "They asked her in a way that suggests likeness of her throne, so she answered them according to their question. If he said to her: "This is your throne," she would answer in the affirmative.

"And we were given knowledge before her" i.e. knowledge of Allah Almighty and His power to do whatever He wills as said by Mujāhid. Others said that the meaning is that he had knowledge of her conversion to Islam and her coming in obedience to him, even before she did.

Some scholars held that this statement was said by Bilqīs when she saw her throne was in Sulaymān's palace. She said: "We knew about this and had

knowledge about the authenticity of Sulaymān's prophethood by way of some signs signs that preceded this one, in reference to her former experience with the hoopoe and Sulaymān's messengers. She said that they had submitted to their command even before they came to him.

"And that which she was worshipping other than Allah had averted her [from submission to Him]. Indeed, she was from a disbelieving people."" (27:43)

Mā (that which) here is in the position of rafʿ as a subject.

Others said that the meaning is that Sulaymān, peace be upon him, averted her from worshipping others than Allah Almighty. But, if they said that it was Allah Almighty who averted her from that be guiding her to Islam, it would be a more valid interpretation. According to these two interpretative views, mā here is in the position of naṣb as an object.

"She was told, "Enter the palace." But when she saw it, she thought it was a body of water and uncovered her shins [to wade through]. He said, "Indeed, it is a palace [whose floor is] made smooth with glass." She said, "My Lord, indeed I have wronged myself, and I submit with Solomon to Allah , Lord of the worlds."" (27:44).

When Belqīs was proceeding towards Sulaymān, peace be upon him, he ordered the devils to build a crystal palace for him that was as white as water, underneath which flowed sweet water that contained all kinds of aquatic creatues and fish. He had his throne placed on its front, surrounded by birds, Jinn and humans. The reason why Sulaymān, peace be upon him, ordered for that palace to be built was because the devils said to each other that Allah subjugated all these power to Sulaymān, peace be upon him, then if he married Bilqīs and she gave him a son, we would remain under slavery forever, so they sought to make him lose interest in her by saying that her feet resembled the shanks of a donkey and her legs were hairy, given that her mother was from the Jinn. Thus, Sulaymān, peace be upon him, wanted to verify that matter by looking at her feet and legs.

Muḥammad ibn Isḥāq reported from some of the people of knowledge who reported from Wahb ibn Munabbih that he said: "He odered the palace to be built in order to test her reason and understanding, aiming to confuse her just

as she aimed to confuse him by putting him under the test of distinguishing between the disguised male and female servants she sent to him." When Bilqīs arrived it was said to her: "She was told, "Enter the palace." But when she saw it, she thought it was a body of water." Ibn Jurayj said: "she thought it was a sea." and uncovered her shins [to wade through]. Qunbul recited sāqayhā as saʾqayhā. Sulaymān, peace be upon him, looked at her shins and feet, he found that she had the best shins and feet, yet her shins were hairy. He diverted his sight away from her and told her that it was a palace of smooth crystal, not a sea.

When she sat down she said: "O Sulaymān, I want to ask you about something." He said: "Ask." She said: "What is that water that comes neither from the earth nor from the sky?" When Sulaymān was asked about something he did not know, he would ask the people about it, but if they had know knowledge, he would ask the Jinn, if they did not know it, he would ask the devils. When he asked them about that, they told him: "That is so simple! Order the horses to run, then collect their sweat in utensils." Sulaymān, peace be upon him, answered her: "It is the sweat of horses." Then she asked: "Tell me about the color of the Lord." Whereupon, Sulaymān, jumped from his throne, fell down in prostration and fainted. She left him and his soldiers dispersed, then Jibrīl, peace be upon him, came to him and said: "O Sulaymān, you Lord is asking you what is wrong with you?" He said: "O Lord, you know best about what she said." He said: "Allah commands you to go back to your throne, send to her and to those who attended from your soldiers and her soldiers, and ask them and ask her about what she asked you about." Sulaymān, peace be upon him, did that. When they entered upon him he said to her: "What have you asked me about?"

She said: "I asked you about water that comes neither from the earth nor the sky, which you answered." He said: "What else have you asked about?" She said: "I asked you about nothing but this." He asked the soldiers and they gave the same answer as hers. Allah Almighty made them forget the other question, and therefore Sulayman was relieved from answering such a question. Thereafter, he called her to submit to Allah, and as she had seen what happened with her throne and the palace of crystal, she accepted his call

and said that she had wronged her self by being a disbeliever. She became a good Muslim, may Allah be pleased with her.

Scholars, however, differed regarding what happened to her after her Islam. Most of them said that when she accepted Islam, Sulaymān wanted to marry her, but he hated the excessive hair growing on her legs. He said: "That is so ugly." He asked the people about what could remove it and they said that razors could. But Bilqis said that no piece of iron had ever touched her. Sulayman disliked the idea of razors, assuming that they may cut her skin. He asked the Jinn who said they had no solution for this. When he asked the devils, they were late in answering him, then they justified this by the claim that they were attempting to invent for her something that would make her skin seem like white silver. Then they invented for her nūrah (an admixture of lime and arsenic used for removing hair) and a bath. Ibn ʿAbbās said: "That was the first day nūrah was introduced, then Sulayman, peace be upon him, married her."

[2097] Al-Ḥusayn ibn Muḥammad ibn Fanjuwayh informed me that Muḥammad ibn Aḥmad Al-Arāwayh related that Muḥammad ibn ʿImrān ibn Hārun related that Muḥammad ibn Maymun Al-Makkiyy related that Abū Hārūn Al-ʿAttār related via Abū Ḥafṣ Al-Abbār via Abū Burdah that Abū Mūsā reported that the Prophet (PBUH) said: **"The first one to use baths was Sulaymān ibn Dāwūd, peace be upon him. Once he reclined his back against its wall and he felt its heat, so he said: O, how painful is the punishment of Allah."**(1) They said: "When Sulayman, peace be upon him, he loved her dearly and kept her as a ruler of her people. He ordered the Jinn

(1) [2097] Assessment of the reliability of the chain of transmission:
Weak chain of transmission that includes narrators whom I did not find, in addition, Ismāʿil Al-Awdi is weak.
Authentication of Hadith:
Narrated by Al-Bukhārī in At-Tārīkh Al-Kabīr 1/362, Ibn Abi ʿĀṣim in Al-Awāʾil (97) (134), Aṭ-Ṭabarānī in Al-Muʿjam Awsaṭ 1/146, Al-ʿUqaylī in Aḍ-Ḍuʿafāʾ 1/68, Ibn ʿAdiyy in Al-Kāmil 1/285, and Ibn ʿAsākir in Tārīkh Dimashq 22/278. It relies upon Ismāʿīl ibn ʿAbdur-Rahmān Al-Awdī who is the link narrator. However, it is not supported by another continuous chain of transmission. Al-Haythamī and others have graded it as weak because of him. He said in Majmaʿ Az-Zawāʾid: "Aṭ-Ṭabarānī narrated it in Al-Muʿjam Kabīr and it includes Ismāʿīl ibn ʿAbdur-Rahmān Al-Awdī who is a weak narrator.

to build for her three fortresses in Yemen, the like of which were never seen before. They are Salhīn, Baynūn and Ghumdān. He used to visit her once per month and would stay with her three days for which he would set out early from the Levant to Yemen and from Yemen to the Levant. It was said that he had children with her."

Ibn Ishaq narrated from some of the people of knowledge who narrated that Wahb said: "They claimed that Sulayman son of Dawud, peace be upon them both, said to Bilqis after she had accepted Islam and her matter was over: 'Choose a man from your people so that I will marry you off to him.' She said: 'O Prophet of Allah, would a woman like me be married to men, when I had such authority and dominion over my people?' He said: 'Yes. This is the only choice for you in Islam. It is not appropriate for you to make unlawful what Allah has made lawful for you.' She said: 'If there is no other choice, then marry me off to Tubbaʿ, the king of Hamadhān.' He married her off to him, sent her back to Yemen and gave her husband authority over Yemen. Then, he called Zawbaʿah, the commander of the Jinn, and ordered him to obey the king of Yemen in whatever he ordered him to do. He made for Tubbaʿ tremendous works in Yemen. He stayed there to make for him whatever he wished until Sulaymān, peace be upon him, died. After a year had elapsed and the Jinn knew about the death of Sulaymān, peace be upon him, one of them went across Tahāmah(1). When he reached the middle of Yemen he shouted with his loudest voice: 'O assembly of the Jinn, Sulaymān is dead, so stop what you are doing.' So, the devils came to two huge stones and wrote on them: 'We built Salḥīn by incessant work. We also built Ṣarwākh(2),

(1) It is best located as described by Al-Balādi who said: It is that land that recedes towards the Red Sea from the east, from ʿAqabah in Jordan to Mocha in Yemen. In Yemen, it is called Tahāmah of Al-Yaman, where it extends on a large area, hosting many villages and crop lands. In Hijāz it is called Tahāmah of Al-Hijāz, and it is narrower in land and had less water... etc. (Muʿjam Al-Buldān) by Yāqūt 2/63, (Majmuʿ Buldān Al-Yaman) by Al-Ḥajari 1/156 and (Muʿjam Al-Maʿālim Al-Jughrāfiyyah) by ʿĀtiq Al-Balādi (65).

(2) Correctly spelled as Ṣirwāḥ. Abu ʿUbaydah said: ṣarḥ is every high building and its plural is ṣuruḥ. Az-Jajjāj said: ṣarḥ means palace or fortress. Ṣirwāḥ is a fortress in Yemen near Maʾrib which is said to be built by Sulaymān, son of Dāwūd, peace be upon him. According to Lisān Al-ʿArab by Ibn Manẓūr, Sulaymān ordered the Jinn to build it for Bilqis. See (Muʿjam Al-Buldān) by Yāqūt 3/402, (Lisān Al-ʿArab by Ibn Manẓūr) 2/511 and Majmūʿ Buldān Al-Yaman) 3/466.

Marwākh, Banyūn, Hadhrah, Hunaydah and Talthūm. These are names of fortresses in Yemen built by the devils for Tubbaʿ, and were it not for the devil who cried out in Tahāmah, we would leave a sign on Bālbūn(1).' Then they stopped the work, and left in different directions. The reign of Dhi Tubbaʿ and Bilqis came to an end by the end of Sulaymān's sovereignty.

"And We had certainly sent to Thamud their brother Ṣāliḥ, [saying], "Worship Allah ," and at once they were two parties conflicting." (27:45).

Muqātil said: "Their conflicting about faith was explained in surat Al-Aʿrāf in the saying of Allah Almighty: "Said the eminent ones who were arrogant among his people to those who were oppressed - to those who believed among them," up to His saying: "and said, "O Ṣāliḥ, bring us what you promise us, if you should be of the messengers.""

"He said, "O my people, why are you impatient for evil (affliction and punishment) instead of good (wellness and mercy)? Why do you not seek forgiveness of Allah (by repenting of your disbelief) that you may receive mercy?"" (27:46).

"They said, "We consider you a bad omen, you and those with you." He said, "Your omen is with Allah. Rather, you are a people being tested."" (27:47). That is because during that time, there was no rain and they suffered drought, so they said that what befell them was caused by his evil and that of his companions.

"He said, "Your omen is with Allah." your deeds, whether good or evil, and what befalls you from fertility or drought all happen by the command of Allah. It is written on your heads and tied to your necks. That is all out of my hands and I know nothing about it. "Rather, you are a people being tested."" By good and evil. This is similar to Allah's saying: "Every soul will taste death. And We test you with evil and with good as trial; and to Us you will be returned." (21:35). Al-Kalbiyy said: "You are put to trial until you become unaware that it is all done by Allah Almighty."

(1) In other copies it is Bālyūn and Yālyūn. I found no reports on these fortresses other than what the author mentioned.

Muḥammad ibn Kaʿb said: "You are punished because of your sins." It is also said: "You are tested by having me sent to you, so you are rewarded for obeying and following me and punished for disobeying and opposing me."

"And there were in the city (the city of Thamūd which is Al-Ḥijr) nine family heads causing corruption in the land and not amending [its affairs]." (27:48). The names of the nine family heads were Qudār ibn Sālif, Maṣdaʿ ibn Dahr, Rahmiyy, Ruhaym, Daʿmiyy, Duʿaym, Qubāl and Ṣadāf.

"They said, "Take a mutual oath by Allah that we will kill him by night, he and his family. Then we will say to his executor, 'We did not witness the destruction of his family, and indeed, we are truthful.' "" (27:49) taqāsamu is either majzūm as an imperative, i.e. they asked one another to make such an oath, or according to scholars of Qurʾān semantics said that it is in the position of naṣb as a verb in the past tense, so the meaning is that they took an oath by Allah. This interpretation is supported by the fact that Ibn Masʿūd recited it without qālū (they said).

Most of the reciters read it as lanubayyitannahu, i.e. we will kill him. This also the recitation chosen by Abū Ḥātim. Yaḥyā, Al-Aʿmash, Ḥamzah and Al-Kisāʾiyy recited it as latubayyitunnahu, (you will kill him) and lataqūlunna (you will say) in the second person. This is the recitation chosen by Abū ʿUbayd. On the other hand, Mujāhid and Ḥumayd recited both words in the third person: layubayyitunnahu (they will kill him) and layaqūlunna (they will say) as a report about them.

Then we will say to the avenger of his blood: we did not attend the destruction of his family. ʿĀṣim narrated from Abū Bakr that he recited mahlak with a fatḥah on the mīm and lām, whereas Ḥafṣ narrated from ʿĀṣim that he recited it mahlik, and both mean death and destruction.

"And they planned a plan, and We planned a plan, while they perceived not." (27:50) They acted treacherously when they intended to kill Ṣāliḥ, but We planned a plan whereby we recompensed them for their betrayal by rushing their punishment.

"Then look how was the outcome of their plan - that We destroyed them and their people, all.." (27:51). Al-Ḥasan, Al-Aʿmash, ʿĀṣim, Ḥamzah and Al-Kisāʾiyy recited annā with a fatḥah on the alif. Anna could be in the position

of rafʿ, or naṣb as a predicate of kāna. This is the recitation chosen by Abū ʿUbayd, based on the way Ubayy recited it which is: 'ann dammarnāhum.' The other reciters recited it 'inna' with a kasrah on the alif for ibtidāʾ.

There are different views regarding how those nine persons were destroyed:

Ibn ʿAbbās said: "Allah Almighty sent the angels at night, so they filled the house of Ṣāliḥ, peace be upon him. The nine persons came, brandishing their swords and the angels threw stones at them in such a way that they could see the stones but could not see the angels, so they killed them." Qatādah said: "They went out rushing towards Ṣāliḥ, peace be upon him, so Allah sent a rock against them and it killed them."

According to Muqātil, they stayed in a foot of a mountain waiting for each other to come to head to the house of Ṣāliḥ, peace be upon him, so the mountain crouched upon them and destroyed them." As-Suddiyy, on the other hand, stated that as they went out to go to Ṣāliḥ, peace be upon him, they descended a tunnel that collapsed upon them.

"So those are their houses, desolate because of the wrong they had done. Indeed in that is a sign for people who know." (27:52).

Most reciters recited khāwiyatan in the accusative because it is a circumstantial qualifier, as per the recitation of Al-Farrāʾ, Al-Kisāʾiyy and Abū ʿUbayd. ʿĪsā ibn ʿUmar, on the other hand recited it in the nominative as a predicate, which is an irregular mode of recitation according to Ibn Khālawayh and Al-Khaṭīb.

"And We saved those who believed and used to fear Allah." (27:53).

We saved them from the cry of Jibrīl, peace be upon him, and the sores that affected their hands.

Muqātil said: "Red sores in the size of a chickpea appeared on their hands, then they turned yellow on the following day, then black on the third day. Then these sores were split open. During that time, Jibrīl, peace be upon him, cried at them so they were motionless. The number of those who were saved amounted to four thousand that Ṣāliḥ departed with them. And, same as he entered that city, he died, therefore it was called Ḥaḍramawt."

Aḍ-Ḍaḥḥāk further said: "Then those four thousand people built a city called Ḥāṣūrā, and both reports were mentioned earlier.

"And [mention] Lot, when he said to his people, "Do you commit immorality while you are seeing?." (27:54). They used to commit that sin in public, they never concealed it out of tyranny and defiance.

"Do you indeed approach men with desire instead of women? Rather, you are a people behaving ignorantly."" (27:55).

"But the answer of his people was not except that they said, "Expel the family of Lot from your city. Indeed, they are people who keep themselves pure."" (27:56). They said that mockingly.

"So We saved him and his family, except for his wife; We destined her to be of those who remained behind." (27:57).

We decreed that she becomes one of those who would suffer constant torment. Scholars of Qurʾān semantics stated that the word qaddarnāhā in relation to Lūṭ's wife means that Allah Almighty inflicted upon her the same torment of her people because her sins was as tremendous as theirs since she approved their Shirk and heinous deeds.

"And We rained upon them (the chiefs among them) a rain [of stones], and evil was the rain of those who were warned.." (27:58).

"Say, "Praise be to Allah , and peace upon His servants whom He has chosen. Is Allah better or what they associate with Him?"" (27:59).

Al-Farrāʾ said: "It was said to Lūṭ, peace be upon him: say praise be to Allah for destroying the disbelievers of his people.

The rest of commentators held that the speech is addressed to the Messenger of Allah (PBUH), he was told to say 'praise be to Allah' for the destruction of the disbelievers of the previous nations, but Muqātil said that he (PBUH) was commanded to say 'praise be to Allah' for giving him knowledge about this matter, while others said that 'praise be to Allah' for all his blessings.

"and peace upon His servants whom He has chosen." for delivering His Messages, alluding to the prophets, peace be upon them. This is the opinion reported from Muqātil which he based upon Allah's saying: "And peace upon the messengers." (37:181).

[2098] ʿAbdullah ibn Ḥāmid informed us that Al-ʿUbaydiyy related that Aḥmad ibn Najdah related that Al-Ḥammāniyy related that Al-Ḥakam ibn Ẓahīr related via As-Suddiyy via Abū Mālik that Ibn ʿAbbās said that Allah's

saying: "and peace upon His servants whom He has chosen." refers to the companions of Muḥammad (PBUH).(1)

[2099] ʿAbdur-Raḥman ibn Ibrahim ibn Muḥammad Al-ʿAdl informed me through my recitation to him that ʿAbdullah ibn Muḥammad ibn Muslim informed him that Muḥammad ibn Idrīs related to them that Al-Ḥumaydiyy related that he heard Sufyān say when he was asked about "His servants whom He has chosen.": They are the companions of Muhammad (PBUH).(2)

Al-Kalbiyy further said: "They are the nation of Muhammad (PBUH) whom Allah has chosen for knowing and obeying Him. Then, for establishing the proof, Allah Almighty used the interrogative style as he said: 'ʾĀllahu khayrun', asking them whether Allah, Who is the Creator of these thing is better or the idols that they associated with Him in worship. ʿĀṣim and the people of Baṣrah recited yushrikūn in the third person, while the rest of reciters recited it in the second person: tushrikūn. When the Prophet (PBUH) recited this verse he would comment: **"Indeed, Allah is Better, more Enduring, more Majestic and more Generous."**

"[More precisely], is He [not best] who created the heavens and the earth and sent down for you rain from the sky, causing to grow thereby gardens of joyful beauty which you could not [otherwise] have grown the trees thereof? Is there a deity with Allah? [No], but they are a people who ascribe equals [to Him]." (27:60).

Abū Ḥātim: There is iḍāmar (ellipsis) in the verse, as the meaning is: are your gods better of He Who created the heavens and earth?.

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(1) [2098] Assessment of the reliability of the chain of transmission:
It includes Al-Ḥakam ibn Ẓahīr who is Matruk, and Al-Ḥammāni who is accused of stealing hadiths.
Authentication of report:
Narrated by Aṭ-Ṭabarī in Jāmiʿ Al-Bayān 20/2, Ibn Abī Ḥātim in Tafsīr Al-Qurʾān Al-ʿAẓīm. As-Suyūṭī attributed it in Ad-Durr Al-Manthūr 11/388 to Ibn Abī Shaybah, ʿAbd ibn Ḥumayd, Al-Bazzār and Ibn Al-Mundhir.

(2) [2099] Assessment of the reliability of the chain of transmission:
Its narrators are trustworthy.
Authentication of report:
Narrated by Aṭ-Ṭabarī in Jāmiʿ Al-Bayān 20/2 with a Hasan chain of transmission, Abū Nuʿaym in Ḥilyat Al-Awliyāʾ 7/77, and Ibn ʿAsākir in Tārīkh Dimashq 8/361, 23/463.

Al-Farrāʾ said: ḥadīqah, singular of ḥadāʾiq (gardens) is a garden surrounded by a wall, if not, then it is not called ḥadīqah.

"Is there a deity with Allah?" to help Him do this?

Is He [not best] who made the earth a stable ground (that does not shake with the people upon it) and placed within it rivers (that drives water away) and made for it firmly set mountains and placed between the two seas (of fresh and saline water) a barrier (so that their waters do not mix)? Is there a deity with Allah ? [No], but most of them do not know." (27:61).

"Is He [not best] who responds to the desperate one when he calls upon Him and removes evil and makes you inheritors of the earth? Is there a deity with Allah ? Little do you remember." (27:62). According to Ibn ʿAbbās ,al-muḍṭarr is one who is under severe stess.

As-Suddiyy said that he is someone lacking power and strength. Dhun-Nūn said that he is someone who has none to resort to but Allah Almighty, whereas Abū Ḥafṣ and Abū ʿUthmān An-Naysābūriyy said he is a bankrupt.

[2100] I heard Abul-Qāsim Al-Ḥasan ibn Muḥammad say that he heard Abū Naṣr Manṣūr ibn ʿAbdullah Al-Aṣbahāniyy say that he heard Abū Al-Ḥasan ʿUmar ibn Wāṣil Al-ʿAnbariyy say that he heard Sahl ibn ʿAbdullah Al-Tustariyy say: "al-muḍṭarr is someone who raises his hands to Allah Almighty in supplication to Him, having no prior act of obedience to use as a means whereby he gets his supplication answered.[1] "and removes evil (harm) and makes you inheritors of the earth (a generation after another)? Is there a deity with Allah ? Little do you remember."

Abu 'Amr and Hisham recited 'yadhdhakkarūn' in the third person contrary to the rest of reciters who recited it as 'tadhakkarūn' in the second person.

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(1) [2100] Assessment of the reliability of the chain of transmission:
It includes ʿUmar ibn Wāsil who is accused of fabricating hadiths. The reliability of the compiler's shaykh is questioned by Al-Hakim, and his shaykh has no notice of Jarh or Taʿdil mentioned about him.
Authentication of report:
I could not find it with a chain of transmission elsewhere. Al-Qurṭubī mentioned it in Al-Jāmiʿ li Aḥkām Al-Qurʾān 13/223 on the authority of Sahl.

"Is He [not best] who guides you through the darknesses of the land and sea (when you travel) and who sends the winds as good tidings before His mercy (ahead of rain)? Is there a deity with Allah ? High is Allah above whatever they associate with Him." (27:63).

"Is He [not best] who begins creation and then repeats it (in the resurrection) and who provides for you from the heaven and earth (rain and plant)? Is there a deity with Allah ? Say, "Produce your proof, if you should be truthful (in your claim that there is a deity other than Allah)"." (27:64).

Say, "None in the heavens and earth knows the unseen except Allah, and they do not perceive when they will be resurrected."" (27:65).

This verse was revealed in connection to the polytheists when they asked the Messenger of Allah (PBUH) about the time when the Hour will be established. Al- Farrāʾ said: what is after illā (except) is in the nominative because the speech before it was in the negative.

To this effect, ʿĀʾishah, peace be upon her said: "Whoever claims that he knows what will happen in the future has fabricated an enormous lie, since Allah Almighty says: "Say, "None in the heavens and earth knows the unseen except Allah."

[2101] Abū Zakariyyā Al-Ḥarbiyy informed us that Abū Ḥāmid Al-Aʿmashiyy related that ʿAliyy ibn Khashram related that Al-Faḍl ibn Mūsā related from a man whom he mentioned his name that: Al-Ḥajjāj ibn Yūsuf had an astrologer, he took some pebbles in his hand whose number he knew. He said to the astrologer: 'How many pebbles are in my hand?' The astrologer made calculations and gave a correct answer. Then, Al-Ḥajjāj took some other pebbles that he did not count, when the astrologer was not paying attention. He said to the astrologer: 'How many are in my hand?' He made calculations once and twice, but he gave a wrong answer, then he tried again, but failed. He said: 'O commander, I think you do not know the number of what is in your hand.' He said: 'What is the difference between the two cases?' He said: 'When you knew the number, it was nothing belonging to the unseen, so I made calculations and answered you correctly. But, when you did not know

their number, it became part of the unseen, and none knows about the unseen but Allah Almighty.(1)

"Rather, their knowledge is arrested concerning the Hereafter. Rather, they are in doubt about it. Rather, they are, concerning it, blind." (27:66)

Reciters provided different recitations regarding 'bal iddāraka'. For example, Ibn ʿAbbās recited it as: 'bala addāraka' in the interrogative.

Shuʿbah transmitted from Abū Ḥamzah that he said: Ibn ʿAbbās said to me that this verse means that their knowledge failed to grasp the Hereafter.(2)

Al-Farrāʾ said that it is a good mode of recitation as the interrogation style denotes mocking the logic of those who denied the resurrection.

Al-Ḥasan, Yahyā ibn Waththāb, Al-Aʿmash, Shaybah, Nāfiʿ, ʿĀṣim, Ḥamzah, Al- Kisāʾiyy and Ibn ʿĀmir, recited it 'bal iddāraka", which means: they kept on wondering whether there is an afterlife or not. This recitation is substantiated by Ubayy's recitation: 'am tadāraka' as the Arabs used 'am' and 'bal' interchangeably when the speech starts in the interrogative.

This is like the saying of a poet:

Fa wallāhi mā adri asalmā taqawwalat

Am il qawmu am kullun illaya habību

(By Allah, I do not know if it is Salma who said it

Or the people did, but all is dear to me).

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(1) [2101] Assessment of the reliability of the chain of transmission:
The shaykh of Al-Faḍl is anonymous .
Authentication of report:
Al-Qurṭubī mentioned it in Al-Jāmiʿ li Aḥkām Al-Qurʾān 4/290,13/226.

(2) Assessment of the reliability of the chain of transmission:
Abū Ḥamzah Al-Qaṣṣāb has mistakes.
Authentication of report:
Narrated by Aṭ-Ṭabarī in Jāmiʿ Al-Bayān 20/7. As-Suyūṭī attributed it in Ad-Durr Al-Manthūr to Abū ʿUbayd in Fadāʾil Al-Qurʾān and Ibn Al-Mundhir. Al-Khaṭīb mentioned it in Muʿjam Al-Qirāʾāt 6/548 and transmitted the statement of An-Naḥḥas: "Its chain of transmission is authentic. It is narrated by Shuʿbah from Abū Ḥamzah from Ibn ʿAbbās, Al-Qurṭubī reported it in Al-Jāmiʿ li Aḥkām Al-Qurʾān 13/226, Al-Farrāʾ in Maʿānī Al-Qurʾān 2/299 and Az-Zajjāj in Maʿānī Al-Qurʾān 4/127.

So, the meaning is that they have no knowledge of the Hereafter because the interrogation denotes negation.

Abu Jaʿfar, Mujāhid, Ibn Kathīr and Abū ʿAmr recited: ‘bal adraka’ meaning: their knowledge failed to comprehend that of the Hereafter.

Mujāhid’s point of view was that the verse means that they will come to realize its reality when they see it, when knowledge will be of no avail since they used to deny it in the worldly life.

Sulaymān ibn Yasār and ʿAṭāʾ ibn Yasār recited it as ‘baladraka’ without hamzah, whereas Ibn Muḥayṣin recited it: ‘bal aadraka’ in the interrogative denoting negation.

In sum, Allah Almighty informs his Messenger (PBUH) in this verse that when they are resurrected on the Day of Judgment, they will all have the same knowledge about the Hereafter, even though their knowledge was different in the worldly life, and no matte how they used to be ignorant and doubtful concerning it.

I heard some scholars say about this verse that the meaning it implies is that if their knowledge were to reach the reality of the Hereafter, they would not be doubtful about it due to their ignorance about it.

“And those who disbelieve say, “When we have become dust as well as our forefathers, will we indeed be brought out [of the graves]?” (27:67)

“And those who disbelieve say,” the polytheists of Makkah.

“When we have become” aʾidha kunna: Nāfiʿ recited it with one hamzah: idha kunna in the informative, while the others recited it in the interrogative. “dust as well as our forefathers,” Ḥamzah, Al- Kisāʾiyy recited innana lamukhrajūn instead of aʾinna lamukhrajūn.

“We have been promised this (resurrection), we and our forefathers, before (Muhammad). This is not but legends of the former peoples.” (which they wrote down)” (27:68).

“Say, [O Muhammad], “Travel through the land and observe how was the end of the criminals.”” (27:69).

“And grieve not over them or be in distress from what they conspire.” (27:70). Do not be saddened for their denial and rejection. The verse was

revealed about those who ridiculed the idea of the punishment in Makkah and their story was mentioned earlier.

"And they say, "When is [the fulfillment of] this promise, if you should be truthful?"" (27:71).

"Say, "Perhaps it is close behind you - some of that for which you are impatient." (27:72) radifa: has approached you. Ibn 'Abbas said that it means it has befallen you. "some of that for which you are impatient." so part of the chastisement befell them on the day of Badr.

"And indeed, your Lord is full of bounty for the people, but most of them do not show gratitude."" (27:73).

"And indeed, your Lord knows what their breasts conceal and what they declare." (27:74).

"And there is nothing concealed within the heaven and the earth except that it is in a clear Register." (27:75) no secret or hidden matter except that it is in the Preserved Tablet.

"Indeed, this Qur'an relates to the Children of Israel most of that over which they disagree (about the religion)." (27:76).

"And indeed, it (the Qurʾān) is guidance and mercy for the believers." (27:77).

"Indeed, your Lord will judge between them (those who differed about the religion on the Day of Judgment) by His [wise] judgement. And He is the Exalted in Might (the Invincible whose command is never repelled), the Knowing (of their conditions and nothing is hidden from Him)." (27:78).

"So rely upon Allah ; indeed, you are upon the clear truth." (27:79).

"Indeed, you will not make the dead hear, nor will you make the deaf hear the call when they have turned their backs retreating." (27:80).

"Indeed, you will not make the dead hear," the dead here refers to the disbelievers, same as the saying of Allah Almighty: "And is one who was dead and We gave him life." (6:122) and "And not equal are the living and the dead." (35:22).

Ibn Kathīr recited yasmaʿu instead of tusmiʿu, and aṣ-ṣummu with a ḍammah as a subject.

"And you cannot guide the blind away from their error. You will only make hear those who believe in Our verses (our signs and proofs) so they are Muslims [submitting to Allah] (according to the knowledge of Allah Almighty)." (27:81).

Most reciters recited: hādī as a noun, but Yaḥyā, Al-Aʿmash and Ḥamzah recited it as tahdi as a verb.

"And when the word befalls them, We will bring forth for them a creature from the earth speaking to them, [saying] that the people were, of Our verses, not certain [in faith]." (27:82).

When punishment becomes due a creature will speak to them. The majority of scholars recited 'tukallimihum' i.e. speaks to them. This is supported by the recitation of Ubayy which replaces tukallimuhum with tunabbiʾuhum (informs them).

As-Suddiyy said that it will say to them that all faiths other than Islam are invalid. Abū Rajāʾ Al-ʿUṭāridiyy recited: tuklimuhum, which means to brand them by a wound.

Abu Al-Jawzāʾ said: "I asked Ibn ʿAbbās about this verse, whether it is tukallimuhum or tuklimuhum? and he said: 'It will do this and that, it will speak to the believers and brand the disbelievers.'"

Ibn Ishaq and the people of Kufa recited anna an-nāsa with a fatḥha, while the others recited inna an-n āsa with a kasrah.

were, of Our verses, not certain [in faith] before they emerge.

Reports transmitted on the description of the creature and how it will emerge:

[2102] Shaykh Abū Muḥammad ʿAbdullah ibn Ḥāmid Al-Aṣbahāniyy related that Muḥammad ibn Isḥāq related that ʿAbdullah ibn Muḥammad ibn Rastawayh related that Al-Ḥakam ibn Bashīr ibn Salmān related that ʿAmr ibn Qays Al-Mallāʾiyy related from ʿAṭiyyah that Ibn ʿUmar said: The creature will come out when the people fail to enjoin what is good and forbid what is evil.(1)

(1) [2102] Assessment of the reliability of the chain of transmission:
It includes ʿAṭiyyah Al-ʿAwfī who makes a lot of mistakes, those whom I could not find, and the shaykh of the compiler about whom no Jarh or Taʿdīl was raised.

[2103] ʿAbdullah ibn Ḥāmid informed us that Aḥmad ibn ʿAbdullah Al-Muzaniyy related that Muḥammad ibn ʿAbdullah ibn Sulaymān Al-Ḥaḍramiyy related that Hushaym ibn Khayyād Al-Juhaniyy related that ʿAmr ibn Muḥammad Al-ʿAnqaziyy related that Ṭalḥah ibn ʿAmr related that ʿAbdullah ibn ʿUmayr Al-Laythiyy related from Abu Surayḥah Al-Anṣāriyy that the Prophet (PBUH) said: **"The beast will emerge thrice throughout time. It will come out from the farthest part of Yemen, so it will be widely talked about in the desert, but not in the (he, peace be upon him, was alluding to Makkah). Then as the people were in the most sacred mosque in the sight of Allah, and the most honorable to Allah, Glory be to Him, they will be scared to see it in the side of the mosque, between the Black Corner to the door of Banū Makhzūm on the right side of the exit, staring at them and approaching them, as ʿAmr said. The people will run away in fear of it, and only a small group will remain firm to confront it, knowing that they would not cause failure Allah Almighty. So, it will come out to them shaking its head from the dust, and as it passes by them, it will cause their faces to glow up as if they were luminous stars. It will proceed throughout the earth and none will be able to arrest it. A man would seek refuge from it in the prayer, yet it will come from behind him and say: 'o so-and-so, is it now that you pray!' Then when he turns his face towards it, it will brand him in his face. The people who will be living close to one another and share their journeys and wealth will recognize who is the disbeliever and who is a believer among them, each of whom will be called accordingly."**(1)

Authentication of report:

Narrated by Ibn Abī Shaybah in Al-Musannaf 7/504, 119, Aṭ-Ṭabarī in Jāmiʿ Al-Bayān 20/14, Ibn Abī Ḥātim in Tafsīr Al-Qurʾān Al-ʿAẓīm 9/2921, Ibn Abī Ad-Dunyā in Al-Amr Bil Maʿruf Wan Nahy ʿAn Al-Munkar (30). The chain of transmission mainly relies upon ʿAṭiyyah Al-ʿAwfī

(1) [2103] Assessment of the reliability of the chain of tansmission:

It includes Ṭalḥah ibn ʿAmr who is Matruk.

Authentication of report:

Narrated by Ibn Abī Ḥātim in Tafsīr Al-Qurʾān Al-ʿAẓīm 9/2923, Al-Hakim in Al-Mustadak 4/530 (8490) and said: "This is a hadith with an authentic chain of transmission. It is the clearest hadith about the mention of the beast but it is not narrated by Al-Bukhāri or Muslim." Also narrated by Aṭ-Ṭabarānī in Al-Muʿjam Al-Kabīr 3/173 (3053). Al-Haythamī said in Majmaʿ Al-Zawāʾid 8/7: "It is narrated by Aṭ-Ṭabarānī, and it includes Ṭalḥah ibn ʿAmr, who

[2104] Al-Ḥusayn ibn Muḥammad ibn Al-Ḥusayn ibn ʿAbdullah Ath-Thaqafiyy informed us that ʿUmar ibn Aḥmad ibn Al-Qāsim An-Nahāwandiyy related that Muḥammad ibn ʿAbdul Ghaffār Az-Zurqāniyy related that Aḥmad ibn Muḥammad ibn Hāniʾ At-Ṭāʾiyy related that Muḥammad ibn An-Naḍr ibn Muḥammad Al-Awdiyy related from his father that Sufyān Ath-Thawriyy related from Shihāb ibn ʿAbdur-Raḥmān that Ṭāriq ibn ʿAbdur-Raḥman related that Ribʿiyy ibn Ḥirāsh that Ḥudhayfah related that the Messenger of Allah (PBUH) said: **"The beast of the earth is sixty cubits long. None can catch up with it, and none can escape it. It marks the believer from his eyes, and writes between his eyes: a believer, and brands the disbeliever from his eyes, and writes between his eyes: a disbeliever. It has the staff of Mūsā and the ring of Sulaymān, peace be upon them."**(1)

[2105] Al-Ḥusayn ibn Muḥammad informed us that Abū Bakr ibn Mālik Al-Qutayʿiyy related that ʿAbdullah ibn Ahmad ibn Hanbal reported that his father reported that Hammād informed him that ʿAliyy ibn Zayd informed him that Aws ibn Khālid related that Abu Hurayrah reported that the Messenger of Allah (PBUH) said: "**The beast will emerge from the earth. With it shall be the ring of Sulayman and the staff of Musa. It will brighten the face of the believer, and stamp the nose of the disbeliever with the ring, such that when the people gather to eat, it will be said to this one: 'O believer! and to that one: 'O disbeliever!'**."(2)

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is Matruk." I say: "Its chain of narration mainly relies upon him, and it is because of him that Az-Zaylaʿī considered it defective in Takhrīj Aḥādīth Al-Kashshāf 3/20, and attributed it to the author."

(1) [2104] Assessment of the reliability of the chain of transmission:
There is a narrator in the chain of transmission whom I could not find, and there is also ʿUmar ibn Aḥmad who narrates fabricated reports, and Muḥammad Az-Zurqānī discussed whose reliability is questionable.
Authentication of report:
Ad-Daylamī mentioned it in Musnad al-Firdaws 2/219 from Ḥudhayfah, and Az-Zaylaʿī cited it in Takhrīj Aḥādīth Al-Kashshāf 3/19, attributing it only to the author. He also clarified that some of it is reported by Al-Ḥākim, and Al-Munāwī in Al-Fatḥ As-Samāwī 2/891. I say: "This is the same narration as the previous one on the authority of Abu Sarīḥah."

(2) [2105] Assessment of the reliability of the chain of transmission:
It includes ʿAliyy ibn Zayd who is a weak narrator, and Aws ibn Abī Aws who is unknown.
Authentication of report:

[2106] Al-Ḥusayn ibn Muḥammad informed me that ʿUbaydullah ibn Muḥammad ibn Shanabah related that Isḥāq ibn Ibrāhim ibn Abi Hassān Al-Anmātiyy related that Hishām ibn Khālid Ad-Dimashqiyy related that Al-Ḥasan ibn Yaḥyā related that Ibn Jurayj related that Ibn Az-Zubayr described the beast saying: Its head is like the head of a bull, its eyes are like the eyes of a pig, its ears are like the ears of an elephant, its horn is like the horn of a deer, its chest is like the chest of a lion, its color is like the color of a leopard, its loins are like the loins of a cat, its tail is like the tail of a ram, and its legs are like the legs of a camel, between each of its joints there are twelve cubits. It has the staff of Mūsā and the ring of Sulaymān, peace be upon them. No believer shall remain there except that it will poke his body with the staff of Mūsā, peace be upon him, leaving on it a white mark that will spread until his face lights up with it, and there is no disbeliever left except that it pokes his face with the ring of Sulaymān, peace be upon him, so that the mark it leaves spreads and blackens his face. The people in the markets will say to each other: 'How much, O believer, for how much, O disbeliever.' Then the beast will say to them: 'O so-and-so, you are from the people of Paradise, and Oh so-and-so, you are from the people of Hell. Such is the saying of Allah Almighty: "And when the word befalls them…"[1]

[2107] Al-Ḥusayn informed me that Ibn Shanabah related that Muḥammad ibn ʿImrān related that Sufyān ibn Wakīʿ related that his father related that Al-Walīd ibn ʿAbdullah ibn Jumayʿ related that ʿAbdul-Malik ibn Al-Mughīrah

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Narrated by At-Tirmidhi, Book of Tafsir, Chapter: From Surat An-Naml (3187) and said: "This is a Hasan Gharib hadith." Also narrated by Ibn Mājah, Book of Trials, Chapter: The Beast of the Earth (4066), Isḥaq in his Musnad (p.442), (511), Ibn Abī Ḥātim in Tafsīr Al-Qurʾān Al-ʿAẓīm 9/2923, Aḥmad in Al-Musnad 2/295 (7937), Al- Ḥākim in Al-Mustadrak 4/532 (8494). The chain of transmission mainly relies upon ʿAliyy ibn Zayd ibn Judʿān who is weak (4734).

(1) [2106] Assessment of the reliability of the chain of transmission:
Weak chain of transmission due to Tadlīs made by Ibn Jurayj. Also Al-Ḥasan ibn Yaḥyā makes a lot of mistakes and Ibn Shanabah has no mention of Jarḥ or Taʿdīl made about him.
Authentication of report:
Narrated by Ibn Abī Ḥātim in Tafsīr Al-Qurʾān Al-ʿAẓīm 9/2924, and As-Suyūṭī attributed it to Ibn Mardawayh in Ad-Durr al-Manthūr 6/383. Ibn Kathīr also mentioned it in Tafsīr Al-Qurʾān Al-ʿAẓīm 10/434-435. Its narrators are the narrators of Hasan hadith, were it not for the ʿanʿanah of Ibn Jurayj who is Mudallis. Refer to Taʿrīf Ahl At-Taqdīs by Ibn Ḥajar (12).

Aṭ-Ṭawāʾifiyy related that Ibn Al-Baylamaniyy related that Ibn ʿUmar said: "The beast will emerge in the Night of Jamʿ when the people are heading to Mina. It will carry the people on its tail and rump."(1)

[2108] Al-Ḥusayn ibn Muḥammad informed me that ʿUmar ibn Al-Khattab related that ʿAbdullah ibn Al-Faḍl related that Ibrahim ibn Muḥammad ibn ʿArʿarah related that ʿUbaydullah ibn ʿAbdul-Majid Al-Ḥanafiyy related that Farqad ibn Al-Ḥajjaj Al-Qurashiyy said that he heard ʿUqbah ibn Abi Al-Ḥasnaʾ Al-Yamaniyy say that he heard Abu Hurayrah say that the Messenger of Allah (PBUH) said: "The Beast of the Earth will emerge from Ajyad, and its chest will reach the Yemeni Corner, while its tail has yet to come out." He said: "It is a beast with hair and legs."(2)

[2109] Al-Ḥusayn informed me that ʿAliyy ibn Muḥammad ibn Luʾluʾ informed him that Abū ʿUbayd Muḥammad ibn Aḥmad ibn Al-Muʾammal related that Abu Jaʿfar Muḥammad ibn Jaʿfar Al-Aḥwal related that Manṣūr ibn ʿAmmār related that Ibn Lahīʿah related that Abū Qubayl that ʿAbdullah

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(1) [2107] Assessment of the reliability of the chain of transmission:
Weak chain of transmission due to the weakness of Ibn Al-Baylamāni, there are those about whom no Jarh or Taʿdil was raised, those whom I could not find, and those whose narration is missing.
Authentication of report:
Narrated by Ibn Abī Shaybah in Al-Muṣannaf 7/507 (37605), Nuʿaym in Al-Fitan 2/665 (1865), and Ibn Kathīr considered it defective in Tafsīr Al-Qurʾān Al-ʿAẓīm 10/434 due to Ibn Al-Baylamānī who is weak. Ibn ʿAdiyy and Ibn Ḥibbān also suspected his reliability (6107). As-Suyūṭī attributed it in Ad-Durr Al-Manthūr to Ibn Abi Shaybah and Ibn Abī Ḥātim.

(2) [2108] Assessment of the reliability of the chain of transmission:
Weak chain of transmission, it includes Farqad who makes mistakes and ʿUqbah is unknown as stated by Adh-Dhahabi, Ibn Ḥajar and others. Adh-Dhahabi, however, said about a collection of ʿUqbah's hadiths narrated from Abu Hurayrah: "This is a good collection that I have come across, and most of its hadiths are Mahfuz. Allah knows best whether this one is included or not for I did not for it any supportive narration."
Authentication of report:
Reported by Adh-Dhahabī in Mīzān Al- Iʿtidāl 3/85 in the biography of Abū Al-Ḥasnāʾ, and Ibn Ḥajar in Lisān Al-Mīzān 4/177. As-Suyūṭī attributed it in Ad-Durr Al-Manthūr 6/382 to Ibn Mardawayh and Al-Bayhaqi in Al-Baʿth wa An-Nushūr. The hadith is judged as weak by Al-Albānī in Silsilat Al-Ahādīth Aḍ-Ḍaʿīfah (1109).

ibn ʿAmr stamped the earth of Ṭāʾif with his foot and said: "It is from here that the beast which will talk to people emerges."(1)

[2110] ʿAqīl ibn Muḥammad Al-Jurjāniyy Al-Faqīh informed me that Abu Al-Faraj Al-Muʿāfā ibn Zakariyyā Al-Baghdādiyy related that Abu Jaʿfar Muḥammad ibn Jarīr At-Tabariyy related that Abu Kurayb related that Al-Ashjaʿiyy related that Fudayl ibn Marzuq related that ʿAtiyyah related that Ibn ʿAmr said: "The beast will emerge from a crack in Sāfā and will extend along a distance equal to that covered by a three days running horse, although it will only be the third of its body that has emerged."(2)

[2111] With the same chain of narrations back to Muḥammad ibn Jarīr, ʿIsam ibn Rawād ibn Al-Jarrāḥ related that his father related that Sufyān ibn Saʿīd related that Mansur ibn Al-Muʿtamir related that Ribʿiyy ibn Hirāsh said that he heard Ḥudhayfah ibn Al-Yamān say: "The Messenger of Allah (PBUH) once mentioned the Beast, I said: 'O Messenger of Allah, from where will it emerge?' He said: **'From the mosque that is most honorable in the**

(1) [2109] Assessment of the reliability of the chain of transmission:
Weak chain of transmission that includes Ibn Lahīʿah and his narration here is not via the channel of the group of companions named ʿAbdullah (ʿAbādillah). His shaykh Abu Qubayl is Ṣadūq who forgets a lot. There are narrators who I could neither identify nor find.
Authentication of report:
I did not find it with a chain of transmission, and Al-Qurṭubī mentioned it in Al-Jāmiʿ li Aḥkām Al-Qurʾān 13/237.

(2) [2110] Assessment of the reliability of the chain of transmission:
Weak chain of transmission, it includes Fuḍayl, who is Ṣadūq but makes mistakes, and the same is said about his shaykh ʿAtiyyah, who is Ṣadūq but frequently makes mistakes. The shaykh of the compiler is not found.
Authentication of report:
Narrated by Ibn Abi Shaybah in Al-Muṣannaf 7/467, Al-Fākihi in Akhbār Makkah 4/42 and Nuʿaym in Al-Fitan 2/664, And Aṭ-Ṭabarī in Jāmiʿ Al-Bayān 20/16. Also Ibn Abī Ḥātim narrated it in Tafsīr Al-Qurʾān Al-ʿAẓīm 9/2925 via channels on the authority of Fudayl ibn Marzuq from ʿAtiyyah from ʿAbdullah ibn ʿAmr ibn Al-ʿAs, whom I found in Jāmiʿ Al-Bayān as ʿAbdullah ibn ʿUmar. This tradition was narrated in another wording via another weak channel. See: Majmaʿ Az-Zawāʾid by Al-Haythamī 8/8. Ibn Kath ī r further commented in Tafsīr Al-Qurʾān Al-ʿAẓīm 10/433: "This is a very strange hadith and its chain of transmission is weak. It could be quoted from the two hipes of books that belonged to the People of the Book that ʿAbdullah ibn ʿAmr found on the Day of Yarmuk. As for its attribution to the Prophet (PBUH), this is wrong. Allah knows best."

sight of Allah. While ʿĪsā, peace be upon him, will be cicumambulating the House with the Muslims, the ground will shake under their feet that the lantern will shake too. The Ṣāfā will split open from the direction of the Masʿā, And the mount emerges from al-Sāfā, the first thing that appears from it is its head, shining with hair and feathers. No seeker will catch it, and no one will escape it. It will mark people as believers and disbelievers. As for the believer, it will make his face glow like a shining star, and between his eyes is written: 'Believer.' As for the disbeliever, it will leave a black spot between his eyes and write between his eyes 'Disbeliever.'"(1)

[2112] With the same chain of narrations back to Muḥammad ibn Jarīr, Ibn ʿAbdur-Raḥmān Al-Barqiyy related that Ibn Abī Maryam related that Ibn Lahīʿah and Yaḥyā ibn Ayyūb both related that Ibn Al-Hād related that ʿUmar ibn Al-Ḥakam said that he heard ʿAbdullah ibn ʿAmr say: "The Beast will emerge from a mountain pass, its head will touch the clouds and its legs are on the earth. It will pass by a praying person and say to him: 'You are in no need of prayer.' So it confuses him."(2)

Wahb further said: "Its face is like a human's face but the rest of its body is like that of birds. It will inform those who see it that the people of Makkah did not believe in Muhammad (PBUH) or the Qurʾān." This view corresponds

(1) [2111] Assessment of the reliability of the chain of transmission:
Weak chain of transmission, it includes ʿIṣām ibn Rawād who is judged as Layyin (slightly weak) by Abu Aḥmad Al-Ḥākim. Refer to Aṭ-Ṭabarī's words about this chain of transmission in Takhrīj Aḥādīth wa Athār Al-Kashshāf 3/266. The same chain of transmission was reported in a hadith where Ḥudhayfah, may Allah be pleased with him, asked the Prophet (PBUH) about the Smoke. He proved that he did not hear it from Sufyān. It is also reported that Ibn Kathīr classified it as fabricated if narrated through this chain of transmission, so if it is the same hadith, then it is fabricated, but if they are two hadiths then it is weak. Allah knows best.
Authentication of Hadith:
Narrated by Aṭ-Ṭabarī in Jāmiʿ Al-Bayān 20/15-16, As-Suyūṭī did not attribute it to anyone else in Ad-Durr Al-Manthūr 6/405. See: Takhrīj Aḥādīth wa Athār Al-Kashshāf by Az-Zaylaʿī 3/20.

(2) [2112] Assessment of the reliability of the chain of transmission:
It includes the compiler's shaykh whom I could not find.
Authentication of report:
Narrated by Aṭ-Ṭabarī in Jamiʿ Al-Bayān 20/16, Al-Fākihī in Akhbār Makkah 4/40 and Nuʿaym in Al-Fitan 2/662.

with the recitation of those who recited 'anna' with a fatḥah. Kaʿb said that it is in the form of a donkey.

Rawḥ related that Hishām related from Al-Ḥasan that Mūsā (peace be upon him) asked his Lord, Exalted be He, to show him the Beast. It emerged for three days and nights going across the sky, and he gestured with his hand, and none of its ends could be seen. Mūsā, upon seeing such an awful scene, asked his Lord saying: 'O Lord, let it go back.' So Allah Almighty did."(1)

"And [warn of] the Day when We will gather from every nation a company of those who deny Our signs, and they will be [driven] in rows." (27:83). They will be kept standing until the last of them join the first so that they all get together. Then they will be driven to Hell. Ibn ʿAbbās, on the other hand said that yuzaʿūn means: pushed forward harshly.

"Until, when they arrive [at the place of Judgement], He will say, "Did you deny My signs while you encompassed them not in knowledge, (you did not know them as due which is a question entailing reprimand) or what [was it that] you were doing? (when you failed to investigate or ponder on them)"" (27:84).

"And the decree will befall them for the wrong they did (punishment will be due upon them for their polytheism), and they will not [be able to] speak (because their mouths will be sealed)." (27:85).

The majority of scholars said that they will not speak of an argument or excuse, and similar to it is the saying of Allah Almighty: "This is a Day they will not speak, Nor will it be permitted for them to make an excuse." (77:35-36).

"Do they not see that We made the night that they may rest therein and the day giving sight? Indeed in that (what I mentioned) are signs for a people who believe (and derive lessons)." (27:86).

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(1) Assessment of the reliability of the chain of transmission:
Weak chain of transmission because Hishām transmits Mursal narrations from Al-Hasan.
Authentication of report:
Narrated by Ibn Abi Shaybah in Al-Muṣannaf 7/467 (37284). As-Suyūṭī further attributed it in Ad-Durr Al-Manthūr to ʿAbd ibn Ḥumayd, Ibn Al-Mundhir and Ibn Abī Ḥātim. Al-Marwazī also narrated it in Taʿẓim Qadr Aṣ-Ṣalāh 1/117 on the authority of Abu Saʿīd Al-Khudrī.

"And [warn of] the Day the Horn will be blown, and whoever is in the heavens and whoever is on the earth will be terrified except whom Allah wills. And all will come to Him humbled." (27:87) i.e. the first blow.

[2113] ʿAbdullah ibn Ḥāmid Al-Wazzān informed us that Muhammad ibn Jaʿfar ibn Jarir Aṣ-Ṣayrafiyy related that ʿAliyy ibn Ḥarb related that Asbāṭ related that Sulaymān At-Taymiyy related that Aslam Al-ʿIgliyy related that Bishr ibn Shighāf related that ʿAbdullah ibn ʿAmr said: "Once a Bedouin came to the Prophet (PBUH) and asked him about the Ṣūr, and he said: **'It is a horn that will be blown.**'"(1)

Mujahid said: The Ṣūr looks like a trumpet, and it is also said that Ṣūr means horn in the language of the people of Yemen. This is the view adopted by most of Qurʾān commentators, and is supported by the statement of the Prophet (PBUH): **"How can I feel at ease when the Angel of the Trumpet has placed his lips upon it and bent down his forehead, waiting for the command to blow it."**

Qatādah and Abū ʿUbaydah maintained that ṣūr is the plural of ṣūrah, according to which, the meaning implied in the verse is the blowing of life into the bodies of creatures.

There is a comprehensive ḥadīth reported on how the process of blowing the Trumpet will happen:

[2114] Imam Abū Isḥāq Ibrāhīm ibn Muḥammad ibn Ibrāhīm Al-Mihrajāniyy informed us through recitation upon him in the year 392 AH that Abū Bakr Muḥammad ibn ʿAbdullah ibn Ibrāhīm Ash-Shāfiʿiyy informed us in Baghdad that Abū Qilābah Ar-Raqāshiyy informed us that

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(1) [2113] Assessment of the reliability of the chain of transmission:
All the narrators are trustworthy except for the compiler's shaykh about whom no Jarh or Taʿdil was raised. ʿAliyy ibn Ḥarb is Ṣadūq.
Authentication of report:
Narrated by Abū Dāwūd in Book of Sunnah, Chapter: Mention of the Resurrection and The Trumpet (4742), At-Tirmidhī, Book of the Description of the Day of Judgment, Chapter: What Was Reported About The Trumpet (2430), Book of Tafsir, Chapter; From Surat Az-Zumar (3244) and said: "Hasan hadith." Ibn Abī Ḥātim also narrated it in Tafsīr Al-Qurʾān Al-ʿAẓīm 9/2928, Al-Ḥakim in Al-Mustadrak 2/473 (3631, 3870, 8680). He said: "The hadith is with an authentic chain of transmission, yet it was not narrated by Al-Bukhārī and Muslim. The hadith is also cited Silsilat Al-Aḥādīth Aṣ-Ṣaḥīḥah by Al-Albānī 3/68 (1080).

Abū ʿĀṣim Aḍ-Ḍaḥḥāk ibn Makhlad informed us that Ismāʿil ibn Rāfiʿ related via Muḥammad ibn Kaʿb Al-Qurazḥiyy via a man from the Anṣār via Abū Hurayrah that the Messenger of Allah (PBUH) said: **"When Allah, Most High completed the creation of the heavens and the earth, He created the Ṣūr (i.e. the Trumpet or the Horn) and gave it to Isrāfīl who is, thenceforth, placing his mouth on it with his eyes fixed upon the Throne waiting for the command from Allah to blow it."**

He added: I said: "O Messenger of Allah, what is the Ṣūr?" The Prophet (PBUH) said: **"The Horn."** I said: "What is it like?" He said: **"It is enormous. By Him Who has sent me with the truth, one of its rings is as huge as the width of the heavens and the earth. He will blow it three times: the first is the blow of horror, the second is the blow of swoon, and the third is the blow of rising to the Lord of the worlds.**

Allah Almighty will command Isrāfīl, peace be upon him, and say: 'Blow the blow of horror.' So, the inhabitants of the heavens and earth will be terrified except those whom Allah wills. Allah will command him to elongate the blow into the horn and continue to blow into it, as indicated by Allah's saying: "And these only wait for a single shout (i.e. the blowing of the Trumpet) there will be no pause or ending thereto." **(38:15).**

Allah Almighty will make the mountains move from their place like clouds and eventually will become like a mirage.

The earth will shake with its inhabitants and become like a a ship fixed in the sea, hit by the waves and thrown away by the wind, as confirmed by Allah' saying: "On the Day the blast [of the Horn] will convulse [creation], There will follow it the subsequent [one]. Hearts, that Day, will tremble," **(79:6-8) The mothers who are nursing will abandon their children. The pregnant women will abort. Young children will turn grey-haired and devils will fly to escape that horror. They will reach up to the zones of heaven, but the angels will receive them, hitting their faces, so they will retreat. The people will call for each other as indicated by Allah's saying:** "the Day of Calling - The Day you will turn your backs fleeing; there is not for you from Allah any protector." **(40:32-33). As they are experiencing such a state, the earth will split throughout all its corners, so they will see a tremendous event, the like of which they have never seen before. They will be in overwhelmed by**

distress and horror that only Allah knows about. Then they will look at the sky, which will be like cotton, then it will split, its stars will be dimmed and its sun and moon will be evidently seen." The Messenger of Allah (PBUH) added: **"On that day, the dead will be unaware of what is going on."** Abu Hurayrah said: "Then, who are those excluded by Allah Almighty as He says: "whoever is on the earth will be terrified except whom Allah wills."?" He said: **"They are the martyrs. Those living will be overtaken by the horror. But the martyrs will be living with their Lord Who have protected them from the terror of that day. It is a chastisement that Allah will send against the most evil of His creation. It is that which Allah Almighty refers to as He says:** "O mankind, fear your Lord. Indeed, the convulsion of the [final] Hour is a terrible thing." (22:1) **They will remain under affliction for as long as Allah will, then Allah will command Isrāfīl to blow the blow of swoon:** "And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allah wills." (39:68). **Then the Angel of Death will come to the Compeller and say: "O Allah! There remains no one with a soul within the heavens or the earth except for those whom You wish to remain alive." Although Allah knows who remains alive, He will ask the Angel of Death: "Who remains alive?" The angel will answer: "Only You who is the Ever-Living and who does not experience death. Only the angels who carry the Throne, Jibrīl, Mīkāʾīl, Isrāfīl and myself remain."** Allah will say: "Let death come to **Jibrīl and Mīkāʾīl**." Allah will make the Throne speak and say: "O Lord, **Jibrīl and Mīkāʾīl will die?" Allah will say: "Be silent, for I have decreed death upon all those under my Throne." So, they will both die. The Angel of death will again come and say: "O Lord, Jibrīl and Mīkāʾīl have died." Although He knows, Allah will ask the Angel of Death: "Who remains?" The angel will answer:**

"Only You ,the One who Lives and never dies, those who carry Your Throne, and I." Allah will then say: "Let those who carry my Throne die." They will die. Then Allah Almighty will command the Throne to take the Trumpet

from **Isrāfīl** and will say: "Let **Isrāfīl die." He will die. Then the Angel of Death will come and say: "O Lord. Those who carry Your Throne have died." He, though knows well, will ask: "Who remains?" He will say: "There**

remains You, the Ever-Living Who never dies, and I." Allah will say: "You are part of my creation that I have created when I willed it, so, die!" He will die. Then only Allah will remain: That is because He is the One and Only, the Eternal Refuge, He has not begotten, nor is born, nor is there to Him any equivalent. He will be the Last to remain just as He has been the First, without any beginning. Then the entire heavens will be rolled up in his right Hand and He will announce: "I am the All-Compelling. Who is it that has any rule or authority today? Who is the King, the Master and the Ruler today?" There will be no answer, and Allah, Most High will answer:

"[It will be] on the Day the earth will be replaced by another earth, and the heavens [as well], and all creatures will come out before Allah , the One, the Prevailing." (14:48). Then Allah, Most High will transform the earth into a flat and white plain and will be stretched like a rubber band: "You will not see therein a depression or an elevation." (20:107). Then Allah will loudly call all the creation and they will be brough in that altered earth just as the way they used to be before hand, those on its surface and those inside it. Then Allah Almighty will send down from beneath the Throne water like the semen of men. He will order the clouds to send rain for forty days until it accumulates over them for the height of twelve cubits. He will command dead bodies to come to life like cotton and sprouts. When the bodies return exactly as they were, Allah will command the carriers of the Throne to come to life, and they will. Then He will command Jibrīl, **Mīkāʾīl and Isrāfīl to come to life, and they will, and will command Isrāfīl** to take the Trumpet and place it on his mouth. Then Allah Almighty will summon the souls, and they will be brought, the souls of the believers glow with light, and the others will be in darkness, so He will seize them all, then cast them into the Trumpet. Then Allah Almighty will command **Isrāfīl** to blow the blow of resurrection, so the souls will come out as if they were bees that will fill what is between the heavens and the earth. Allah Almighty will say: "Let every soul return to its body." The souls will enter the nostrils, then they will move through the bodies like poison in a stung person. Then the earth will split open quickly for them to come out, so I will be the first for whom the earth will be split open. Then, you will come out of it, heading to your Lord, naked, barefoot,

uncircumcised: “Racing ahead toward the Caller. The disbelievers will say, “This is a difficult Day.” (54:8).”(1)

the past tense ‘fazi‘a’ is used to express the fact that such events will have occurred.

“except whom Allah wills” that they will not be terrified, and they are the martyrs as mentioned in the above tradition.

‘wa kullun atawhu’ is recited as such by Al-A‘mash, Ḥamzah, Khalaf and Ḥafṣ, following the recitation of Ibn Mas‘ūd.

[2115] Muḥammad ibn Nu‘aym informed us that Al-Ḥusayn ibn Ayyūb related that ‘Aliyy ibn ‘Abdul ‘Azīz related that Abū ‘Ubayd related that Hushaym related that Mughīrah related via Ibrāhīm.

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(1) [2114] Assessment of the reliability of the chain of transmission:
Weak chain of transmission that includes Ismā‘il ibn Rāfi‘ who had poor memorization.
Authentication of report:
Narrated by Ibn Abī Ḥātim in Tafsīr Al-Qur’ān Al-‘Aẓīm 9/2929, Al-Khaṭīb in Tārīkh Baghdad 4/121 and Abu Ash-Shaykh in Al-‘Aẓamah 3/822. This is a famous hadith that scholars have discussed extensively, and Ibn Kathīr has given a comprehensive commentary on it. After citing the hadith, he said in his Tafsīr Al-Qur’ān Al-‘Aẓīm 6/83-92: “This is a famous hadith and it is very strange. Some parts of it has supportive versions in separate hadiths. Some of its words also are Munkar. It was narrated exclusively by Ismā‘īl ibn Rāfi‘, the judge of Medina. Scholars have differed regarding his reliability, with some judging his as trustworthy and others as weak. There are scholars who have stated that his narrations are Munkar including Aḥmad ibn Ḥanbal, Abu Ḥātim Ar-Rāzī, and ‘Amr ibn ‘Aliyy All-Fallās. Others judged him as Matruk, and Ibn ‘Adiyy said that all of his narrations have some issues, although it is still recorded with the weak hadiths. I say: There are many disagreements regarding the chain of transmission for this hadith, which I have discussed in a separate section. The context of the hadith is very strange, and some scholars have argued that it was compiled from many different narrations and then presented it as a single context, which has caused some to criticize it. I heard our shaykh, Abul Ḥajjāj Al-Mizzī, say that he saw a book by Al-Walīd ibn Muslim where he provided some narrations in support of some of the words mentioned in this hadith. Only Allah knows best.”
Similar discussions of this hadith can be found in Ibn Ḥajar’s Fatḥ Al-Bārī 11/368 and Aṭ-Ṭabarī’s Jāmi‘ Al-Bayān 20/18-19 on the authority of Muḥammad ibn Ka‘b from a man of the Ansār, who in turn narrated it from Abū Hurayrah as Marfū‘ but it includes an anonymous narrator. Aṭ-Ṭabarī repeated it in Jāmi‘ Al-Bayān 20/19-20 on the authority of Muḥammad ibn Ka‘b from Abū Hurayrah as Marfū‘ with this chain of transmission. Al-Qurtubi also attributed it to the compiler and to Aṭ-Ṭabarī in his Al-Jāmi‘ li Aḥkām Al-Qur’ān 13/239-240.

[2116] Ibn ʿAbdūs further informed us that Muḥammad ibn Yaʿqūb related that Muḥammad ibn Al-Jahm related that Al-Farrāʾ related that a group related to him including Al-Mufaḍḍal Aḍ-Ḍabbi, Qays, Abū Bakr, all on the authority of Jaḥsh ibn Ziyād Aḍ-Ḍabbi, both of them related on the authority of Tamīm ibn Ḥadhlam that he recited upon ʿAbdullah ibn Masʿūd: 'wa kullun ʾātūhu', so he corrected it to him as 'wa kullun atawhu'.(1)

The rest of reciters recited it as ātūhu, as corresponding to the recitation of ʿAliyy, may Allah be pleased with him.

"And you see the mountains, thinking them rigid, while they will pass as the passing of clouds. [It is] the work of Allah , who perfected all things. Indeed, He is Acquainted with that which you do." (27:88).

On that day, you O Muhammad will see the mountains believing them to be stationary in their place yet they will be moving like clouds until they collapse on the earth and be leveled. Al-Qutaybiyy said: "That is because the mountains will be brought together and moved, while they will seem to the beholder as standing still, same as all huge bodies that the eye cannot grasp their dimensions are thought to be stationary although they are moving." Ṣunʿa is in the accusative as a verbal noun, or because of the inducement style that is: (watch and notice) ṣunʿa Allah.

The reciters of Kufa and Ibn Dhakwān via Ibn ʿĀmir recited tafʿalūn, which is also chosen by Abū ʿUbayd.

"Whoever comes [at Judgement] with a good deed will have better than it, and they, from the terror of that Day, will be safe." (27:89). Al-ḥasanah is interpreted as faith. Abū Maʿshar said: Ibrāhīm swore that al-ḥasanah means:

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(1) [2115-2116] Assessment of the reliability of the chain of transmission:
The compiler narrated it via two chains of transmission, one with the narration of Al-Mughirah from Ibrahim and he narrated from him through Tadlis, and the other channel includes Al-Mufaḍḍal Aḍ-Ḍabbi who is Matruk, yet others narrated his hadith.
Authentication of report:
Ibn Al-Jaʿd mentioned it in his Musnad 1/377 (2577), Aṭ-Ṭabarānī in Al-Muʿjam Al-Kabīr with his chain of transmission on the authority of Tamīm ibn Hadhlam, and Al-Haythamī in Majmaʿ Az-Zawāʾīd 7/155 and said: "Aṭ-Ṭabarānī narrated it, and its narrators are trustworthy. Ibn Al-Jazarī also mentioned it in Ghāyat An-Nihāyah 1/187.

la ilaha illa Allah (there is no god but Allah), whereas Qatādah interpreted it as sincere worship.

[2117] Al-Ḥusayn ibn Muḥammad ibn Fanjuwayh informed me that ʿUbaydullah ibn Muḥammad ibn Shanabah related that ʿUbaydullah ibn Aḥmad ibn Manṣūr related that Sahl ibn Bishr related that ʿAbdah ibn Sulayman related that Saʿīd ibn Saʿīd said that he head ʿAliyy ibn Al-Ḥusayn say: "There was a man who was constantly fighting in the cause of Allah. Whenever there wa no one around, he would say: 'There is no god but Allah, alone with no partner,' so while he was one day in the land of the Romans in a place of esparto and papyrus, he raised his voice saying: 'There is no god but Allah alone, with no partner.' A man came out to him on a horse wearing white clothes, and said:' What did you say, O slave of Allah?' He said: 'I said what you have heard,' The man said: 'By the One in Whose Hand is my soul, it is the word that Allah Almighty said: "Whoever comes [at Judgement] with a good deed will have better than it, and they, from the terror of that Day, will be safe."'"[1]

[2118] Abū ʿAbdullah Muḥammad ibn ʿAbdullah ibn Muḥammad Al-Qāyiniyy related that Abū Al-Ḥusayn Muḥammad ibn ʿUthmān An-Nuṣaybiyy, the judge informed him in Baghdad that Abū Bakr Muḥammad ibn Al-Ḥusayn As-Sabīʿiyy informed him in Aleppo that Al-Ḥusayn ibn Ibrāhīm Al-Jaṣṣāṣ reported that Ḥusayn ibn Al-Ḥakam reported that Ismāʿil ibn Aban reported that Fuḍayl ibn Az-Zubayr related that Abū Dāwūd As-Sabīʿiyy related that Abū ʿAbdullah Al-Jidaliyy said: "I entered upon ʿAliyy ibn Abī Ṭālib, may Allah be pleased with him, and he said to me: 'O slave of Allah, shall I tell you about the hasanah (good deed) that causes its doer to enter Paradise, and the sayyi'ah (bad deed) that causes

(1) [2117] Assessment of the reliability of the chain of transmission:
It includes Saʿīd and others for whom no biographies are available.
Authentication of report:
Narrated by Aṭ-Ṭabarī in Jāmiʿ Al-Bayān 20/23 via the channel of Abū As-Sāʾib from Ḥafṣ from Saʿīd with this chain of transmission and a similar wording.

its doer to enter Hell?' I said: 'Yes.' He said: 'The hasanah is loving us, and the sayyi'ah is hating us.'(1)

'Fa lahu khayrun minha': means he will have good because of it, namely rewards and safety from chastisement. Ibn ʿAbbās said: "He will receive good by means of it," which agrees with the interpretation of Al-Ḥasan. Ibn Jurayj said: "He will have good in return for it, but it does not mean something better because there is nothing better than: la ilaha illa Allah." It is also reported that Ibn ʿAbbās said: "This means the reward, and it is described as better because it is done by Allah Almighty, whereas obedience is the action of the slave."

It is also said that the meaning is that Allah accepts his faith and good deeds, and as a fact, the acceptance of Allah is better than the action of the salve. Others said that the meaning is to attain the pleasure of Allah Almighty: "But the greatest bliss is the Good Pleasure of Allah." (9:72).

Muḥammad ibn Kaʿb Al-Quraẓiyy and ʿAbdur-Raḥmān ibn Zayd said: "khayrun (bette) here means multiplication of rewards, Allah Almighty gives a ten rewards and more for a single good deed, and this is what is meant by 'khayrun minha'. This is a well said by Ibn Kaʿb and Ibn Zayd because the salve will be asked about his deeds, while he has no means for having them multiplied. Also, the world is the abode of good deeds, where Paradise is the abode of multiplying them. Finally, a good deed is the reward the slave deserves, yet multiplication is what befits the generosity of Allah Almighty.

"and they, from the terror of that Day, will be safe.": The people of Kufa recited fazaʿin with a nunation, and yawmaʾidhin with a fatḥah on the mīm, which is the recitation of Ibn Masʿūd. The rest of reciters recited is as a genitive annexation: fazaʿi yawmiʾidhin, which is the choice of Abū ʿUbayd who said that it implies generality of terror, meaning that they will be safe of all terror of that day. It is also the interpretation chosen by Al-Farrāʾ, who argued that annexation makes it a definitive.

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(1) [2118] Assessment of the reliability of the chain of transmission:
Very weak chain of transmission as it includes Abū Dāwūd As-Sabīʿī who is Matruk, An-Nuṣaybī who is a liar and others whom I could not find.
Authentication of report:
Narrated by Ibn Abī Ḥātim in Tafsīr Al-Qurʾān Al-ʿAẓīm 9/3024.

Nāfiʿ agreed with the reciters of Kufa on 'yawmaʾidhin' but not on the nunation of fazaʾ.

"And whoever comes with an evil deed - their faces will be overturned into the Fire, [and it will be said], "Are you recompensed except for what you used to do." (27:90).

"And whoever comes with an evil deed –" evil deeds: polytheism.

[2119] ʿAbdullah ibn Ḥāmid Al-Wazzān informed us that Makiyy ibn ʿAbdān reported that ʿAbdullah ibn Hāshim reported that ʿAbdur-Raḥmān reported that Sufyān reported that Abū Al-Muḥajjal reported that Abū Maʿshar reported that Ibrāhīm

said: "Whoever comes [at Judgement] with a good deed," with the profession of 'la ilaha illa Allah', and "And whoever comes with an evil deed –" with polytheism.(1)

[2120] ʿAbdullah ibn Ḥāmid informed us that Abū Al-Ḥasan Muhammad ibn Shuʿayb Al-Bayhaqiyy related that Bishr ibn Mūsā related that Rawh related that Ḥabīb ibn Ash-Shahīd related that Al-Ḥasan said: "The price of Paradise is 'la ilaha illa Allah'."(2)

'Kubbat' means thrown according to Ibn ʿAbbās and Abū Al-ʿĀliyah, while Aḍ-Ḍaḥḥāk said it means overturned.

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(1) [2119] Assessment of the reliability of the chain of transmission:
No Jarh or Taʿdil was mentioned about the shaykh of the compiler and the rest of narrators are trustworthy.
Authentication of report:
Narrated by Aṭ-Ṭabarī in Jāmiʿ Al-Bayān 20/22 and Aṭ-Ṭabarānī in Ad-Duʿāʾ 1/445.

(2) [2120] Assessment of the reliability of the chain of transmission:
All the narrators are trustworthy except the compiler's shaykh about whom no Jarh or Taʿdil was raised, and I could not find his shaykh either.
Authentication of report:
This hadith is narrated by Ibn Abī Shaybah Al-Muṣannaf 7/199 (35313), Ibn Qutaybah in his Taʾwil Mukhtalif Al-Hadith (172), and Al-Khaṭīb in Tārīkh Baghdad 4/318. It is an authentic tradition. It was also narrated as Mawquf but it is a weak narration that Al-Albani mentioned in Ḍaʿīf Al-Jāmiʿ (2616) and in his Silisilat Al-Ahādīth Ad-Ḍaʿīfah 7/458-459 (3457). He also confirmed its attribution to Al-Ḥasan Al-Baṣrī.

"[Say, O Muhammad], "I have only been commanded to worship the Lord of this city, who made it sacred and to whom [belongs] all things. And I am commanded to be of the Muslims [those who submit to Allah]." (27:91)

Allah Almighty commands His Prophet (PBHU) to say: "I have only been commanded to worship the Lord of this city," namely, Makkah which Allah has made a safe sanctuary where no human blood should be shed unrightfully, no one should be wronged, no game should be attacked, and nothing of its plants or trees should be cut off.

Ibn ʿAbbās recited: allati ḥarramahā: "(I have only been commanded to worship the Lord of this city, which He made sacred), in reference to the city.

"And to recite the Qur'an." And whoever is guided is only guided for [the benefit of] himself; and whoever strays - say, "I am only [one] of the warners."" (27:92).

This verse is abrogated by the verse of enjoyning fighting the disbelievers.

"And say, "[All] praise is [due] to Allah . He will show you His signs, and you will recognize them. And your Lord is not unaware of what you do."" (27:93). Say: praise is due to Allah for His blessings.

He will show you His signs, on the Day of Badr, and similar to this is Allah's saying in surat Al-Anbiyāʾ: "I will show you My signs, so do not impatiently urge Me." [21:37] Mujāhid said: "He will show you His signs in yourselves, in the heaven, in the earth, and in provision. This is supported by Allah's saying: "We will show them Our signs in the horizons and within themselves." (41:53) and "And on the earth are signs for the certain [in faith]. And in yourselves." (51:20-21).

Surat Al-Qaṣaṣ

Revealed in Makkah, and consists of eighty eight verses, one thousand and four hundred and forty one words, five thousand and eight hundred letters.

[2121] Abū Al-Ḥusayn Al-Khabbaziyy informed us that Ibn Ḥabash related that Abū Al-ʿAbbās Muhammad ibn Mūsa Ad-Daqaq related that ʿAbdullah ibn Rawh Al-Mada'iniyy related,

[2122] Al-Khabbaziyy related that Zafran related that Ibn Abi Dawūd related that Muhammd ibn Asim said that Shababah ibn Siwar Al-Fazariyy related that Makhlad ibn ʿAbdul-Wahid related via ʿAliyy ibn Zayd via ʿAṭāʾ ibn Abi Maymūnah via Zirr ibn Ḥubaysh via Ubayy ibn Kaʿb that the Messenger of Allah (PBUH) said: **"Whoever recited Ta Sin Mim Al-Qasas, there will remain no angel in the heavens or on the earth but that he will testify on his behalf on the Day of Judgment that he sincerely believed that all things will perish save His Countenance and that judgment belongs to Him, and unto Him you shall return."**(1)

(1) [2121-2122] Assessment of the reliability of the chain of transmission:
It is fabricated as its chain of transmission includes ʿAliyy ibn Zayd who is weak and the one who narrates from him is more weak and even accused of lying. He is famous for this hadith on the virtues of surahs. We have already spoken about similar hadith several times here.
Authentication of report:
Al-Munāwī mentioned it in Al-Fatḥ As-Samāwī 2/894, and it was classified as fabricated. Az-Zaylaʿī also mentioned it in Takhrīj Aḥadīth wa Athār al-Kashshāf 3/36. According to Sibṭ Ibn Al-ʿAjamī in Al-Kashf Al-Ḥathīth (p. 255): Makhlad ibn ʿAbdul-Wāḥid Abu Al-Hudhayl Al-Baṣrī narrated this hadith from Shababah ibn Siwār, and mentioned a chain of transmission that goes back to Ubayy ibn Kaʿb up tp the Prophet (PBUH) with this lengthy hadith about the virtues of certain surahs. So, I do not know who might have fabricated it, if it was not Makhlad. For further reference, you can check Mīzan Al-Iʿtidāl by Adh-Dhahabī 4/83. An authentication of the hadith was provided earlier in the commentary of Surat An-Naml.

In the Name of Allah the Most Merciful, the Compassionate

(28-1) "Ṭā Sīn Mīm."

(28:2-3) "These are the verses of the clear Book. We recite to you from the news of Moses and Pharaoh in truth for a people who believe."

(28:4) "Indeed, Pharaoh exalted himself, Ibn ʿAbbās said that ʿalā means: became arrogant, As-Suddi said: it means tyrannized, Qatādah: transgressed and Muqātil: magnified himself, in the land, of Egypt, and made its people into factions, groups and categories in terms of service and magic, oppressing a sector among them, namely, the Children of Israel, slaughtering their [newborn] sons and keeping their females alive. Indeed, he was of the corrupters."

(28:5) "And We wanted to confer favor upon those who were oppressed in the land, namely the Children of Israel, and make them leaders to be followed in good, and Qatādah said: "rulers and kings as proved by Allah's saying: "made you kings"" (5:20), whereas Mujāhid said: "callers to good," and make them inheritors, who will inherit the houses and wealth of Pharaoh and his people after their destruction."

(28:6) "And establish them in the land, make them settle peacefully in the land of Egypt and the Levant, and show Pharaoh and [his minister] Haman and their soldiers, Al-Aʿmash, Ḥamzah, Ibn Waththāb, Al-Kisāʾiyy and Khalaf recited 'nuriya' as 'yarā', and what follows it acts as the subject, but the other reciters recited it as 'nuriya' and what follows it acts as an object through them that which they had feared they wee informed that their destruction would be caused by a man from the Children of Israel, so they were afraid of them till Allah made them see that which they used to fear."

(28:7) "And We inspired to the mother of Moses" Qatadah said: "it was an inspiration, not a revelation of prophethood." The name of Mūsā's mother was Yūkhābidh bint lāwī ibn Yaʿqūb.

""Suckle him; but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, We will return him to you and will make him [one] of the messengers.""

[2123] Abu ʿAbdullah Al-Ḥusayn ibn Muḥammad informed us that Makhlad ibn Jaʿfar Al-Bāqarhi related that Al-Ḥasan ibn ʿAlluwayh related

that Ismaʿīl ibn ʿIsā related that Isḥāq ibn Bishr related that Ibn Samʿān related via ʿAṭāʾ via Ibn ʿAbbās.

[2124] Isḥaq said: Juwaybir and Muqātil reported to me via ʿAṭāʾ that Ibn ʿAbbās said: "When the number of the Children of Israel increased in Egypt, they became haughty and committed sins. The good among them were too meak to advise the evil ones, so they did not enjoin what is good or forbid what is evil. Therefore, Allah gave the Egyptians authority over them, so they oppressed them until Allah saved them on the hands of His Prophet Mūsā (peace be upon him).(1)

Wahb said: "I was told that Pharaoh slaughtered ninety thousand newborns in pursuit of Mūsā." Ibn ʿAbbās said: "When the mother of Mūsā (peace be upon him) was about to give birth of him, there was a midwive of those appointed by Pharaoh to watch the pregnant women of the Children of Israel, and who had good relations with Mūsā's mother. When she got labor constraints, she sent for the midwife and said to her: 'I am going through what you are seeing now. So, may your love for me be of any avail to me today?' She started helping her with delivery of her child, and once Mūsā, peace be upon him, fell down on the earth, the midwife was overtaken by a light that shone from between the eyes of Mūsā, peace be upon him. She experienced a tremble in all her joints and love for Mūsā, peace be upon him, penetrated her heart. Then, she said to Mūsā's mother: "O you! When you called me to come to you I would do nothing other than killing your newborn and giving Pharaoh a report about you. But I was surprisingly falling in love with your son in I way that I have never experienced before. So, take good care of your son, for I believe he is our promised enemy.' When the midwife got out from the house of Mūsā's mother, some spies saw her. They came to the house door and wanted to enter upon Mūsā's mother. Mūsā's sister told her mother that they were royal guards. She panicked and wrapped Mūsā, peace be upon him, in a piece of cloth and placed him into the oven, she was out

(1) [2123-2124] Assessment of the reliability of the chain of transmission:
Very weak chain of tansmission, if not fabricated. That is because Isḥāq ibn Bishr is a liar and his three shaykhs, namely, Ibn Samʿān, Juwaybir and Muqātil are accused of lying.
Authentication of report:
Al-Baghawī mentioned it in Maʿālim At-Tanzīl 6/190.

of her senses and unaware of what she was doing. When the guards entered the house, they found that she was not showing any signs of childbirth. They asked her what the midwife was doing at her house, and she answered that she was a friend who came to visit her. They went away, and as she regained her senses, she asked Mūsā's sister about the place of the child, but she said she did not know. She heard a sound coming from the oven, and she rushed towards it to find that Allah had turned the fire to be cool and peaceful for the baby and she carried it between her arms. He then added that when Mūsā's mother noticed Pharaoh's persistent efforts to kill the newborns, she feared for her son. Therefore, Allah Almighty inspired her to place him into a chest and throw it into Nile River. She went to an Egyptian carpenter from the people of Pharaoh and bought from him a small chest. The man asked her: 'What are you going to do with this chest?' She disliked to resort to lying and answered: 'I will hide my child in it.' He asked: 'Why?' She said: 'I fear for him the plan of Pharaoh.' As she bought the chest and went away, the carpenter proceeded to the newborn slayers to tell them about Mūsā's mother, but when he started to speak, Allah Almighty disabled his tongue, so he was unable to speak and kept gesturing with his hands. They could not perceive what he was trying to say. When they got tired of him, their leader ordered them to beat him, so they beat him and cast him outside the place. After the carpenter returned to his place, Allah restored his tongue and he could speak normally. He again proceeded towards the guards, and when he tried to inform them Allah Almighty disabled his tongue and eyesight. So, he could neither speak nor see. They beat him and threw him away. He found himself in a valley where he blindly roamed about. He made a vow to Allah Almighty that if He restored for him his tongue and eyesight, he will not give information about the child and will keep his company wherever he is in order to take care of him. Allah Almighty knew he was truthful, so he restored for him his tongue and eyesight. He fell down in prostration and asked Allah to guide him to that righteous slave, and Allah Almighty did.

Mūsā's mother threw him into the river. At that time, Pharaoh had a daughter that was his only child. She was the dearest to him from among all the people. Every day, she would ask Pharaoh for three things. She was afflicted with vitiligo that badly damaged he skin. Pharaoh gathered all

the physicians and magicians of Egypt in order to find a treatment for her. They said to him: 'O King! Her remedy comes from nowhere but the river. A creature with likeness to humans come from it, she will be cured if she takes some of its saliva and applies it to her skin. It will appear on such-and-such day, at such-and such hour when the sunrises.' When it was Monday, Pharaoh attended his morning session by the Nile bank accompanied with his wife Āsiyah bint Muzāḥim. Pharaoh's daughter came too with her maid servants and sat at the river bank playing with them and sprinkling water at their faces. Whilst they were relaxing, the rivers' waves approached them carrying the chest. Pharaoh observed: 'That thing in the river got stuck to the tree, bring it to me.' They rushed to bring it with their boats from all sides and placed it between his hands. They tried to open it but they failed, then tried to break it but failed again. Then, Āsiyah, may Allah be pleased with her came close to it and saw a light inside the chest that none else could see. She made an attempt to open the chest and it was successful. She found a little boy in his cradle with light between his eyes. Allah Almighty gave him sustenance in his thumb from which there was milk flowing for him to suckle. Allah Almighty placed love for Mūsā into Āsiyah's heart, and Pharaoh too loved him was kind to him. Then, Pharaoh's daughter joined them and took some of his saliva and applied it to her skin. To their shock, she was healed. She kissed the child and hugged him. The wicked from among the people of Pharaoh said to him: 'O King, we believe this to be the newborn of the Children of Israel which you are worried about. He was thrown into the sea out of fear of you. So, kill him.' Pharaoh was about to kill him, but Āsiyah pleaded to him: 'He will be a comfort of the eye for me and for you. Do not kill him; perhaps he may benefit us, or we may adopt him as a son.' She was not childbearing, so she asked Pharaoh to gift him to her, which he did, and commented: 'As for me, I have no need for him.' The Messenger of Allah stated about this: **"If he said: He is a comfort of the eye for me too, Allah would guide him as He guided her. But Allah Almighty liked to deprive him of guidance given the prior knowledge He has."** Āsiyah was told to name him, so she named him Mū shā, because they found him in trees (shā) and water (mū).

(28:8) "And the family of Pharaoh picked him up [out of the river] the arabic verb iltaqaṭahu is used by the Arabs to denote acquiring something accidentally, luqaṭah, is one of its derivatives which means a found property. so that he would become to them liyakūna lahum, the lām letter is for consequences. an enemy and a [cause of] grief. The people of Kufa except ʿĀṣim, recited ḥuznan, while the others recited it ḥazanan, which is the choice of Abū ʿUbayd, who believed that it is more profound.

(28:9) "And the wife of Pharaoh said, "[He will be] a comfort of the eye for me and for you. Do not kill him;." for Allah brought him to us from a land that did not belong to the Children of Israel. "perhaps he may benefit us, or we may adopt him as a son." And they perceived not." what is going to happen to them and to him, as reported by Mujāhid. Qatādah said that they perceived not that their destruction would be at his hands, peace be upon him, while Muḥammad ibn Isḥāq ibn Yasār said: they perceived not that Allah does what He wills, not what they willed.

[2125] Ibn Fanjuwayh informed me that Talhah and ʿUbaydullah said that Ibn Mujāhid related that Ahmad ibn Harb related that Sunayd related that Abu Maʿshar related that Muhammad ibn Qays said: "And they perceived not." is said by Pharaoh's wife, meaning that the Children of Israel would not perceive that they picked him out of the water. Al-Kalbiyy stated that she meant: "They perceived nothing other than that he was their son."(1)

(28:10) "And the heart of Moses' mother became empty [of all else]." Nothing preoccupied her heart but thinking about Mūsā and her worry about him, as maintained by most commentators. Al-Hasan, Ibn Ishaq and Ibn Zayd said that her heart was no longer reassured by the inspiration that Allah inspired to her regarding throwing him into the river, and Her promise that He will return him to her. That is because the devil came to her and said: "O Mother of Mūsā, you disliked that Pharaoh would kill your son which would earn you a great reward, and you did it by yourself when you threw it

(1) [2125] Assessment of the reliability of the chain of transmission:
Weak chain of transmission that includes Abū Maʿshar and Sunayd, and Ibn Ḥarb, if he was An-Naysābūrī.
Ahthentication of report:
Narrated by Aṭ-Ṭabarī in Jāmiʿ Al-Bayān 20/35.

into the river and drowned him." When she was informed afterwards that Pharaoh found him in the Nile and took him, she believed that he had fallen into the hands of his enemy whom I was trying earnestly to save him from. The enormity of the affliction caused her to forget Allah's promise to her, and that is the enterpretation of the verse.

Al-Kisāʾiyy said that 'fārighan' (empty) means: forgetful, while Abu ʿUbaydah said that it mean it was empty of grief because she knew he did not drown. Al-ʿAlāʾ ibn Ziyād said that it means averted, whereas Ibn Muhaysin and Fadalah ibn ʿUbayd recited

'fārighan' as 'faziʿan' (scared).

"She was about to disclose [the matter concerning] him" It was said that the hāʾ in 'bihi' refers to Mūsā, peace be upon him. So, the meaning is that she was about to confess that he was her son due to her extreme concern about him

[2126] ʿAbdullah ibn Ḥāmid Al-Wazzān informed me that Makiyy ibn ʿAbdān informed that ʿAbdur-Raḥmān ibn Bishr related via Sufyān via Abū Saʿd via ʿIkrimah that Ibn ʿAbbās said: It means that it was about to say: "O My son!"(1) Muqātil said: "When she saw the chest being moved up and down by the waves, she feared that he would drown, so she was about to cry out loud due to her extreme compassion for him.

Al-Kalbiyy said: "She was about to reveal that he was her son when she heard the people calling him: Mūsā, son of Pharaoh, after he grew up as a youth. This was so hard for her that she was about to confess that he was her own son.

Other view suggested that the hāʾ refers to the inspiration that Allah will return he son to her.

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(1) [Assessment of the reliability of the chain of transmission:
It includes the compiler's shaykh about whom no Jarh of Taʿdil was raised, and Abu Saʿd who is weak and Mudallis.
Authentication of report:
Narrated by Aṭ-Ṭabarī in Jāmiʿ Al-Bayān 20/37-38 via multiple channels on the authority of Ibn ʿAbbās. Also narrated by Ibn Abī Ḥātim 9/2947 and As-Suyūṭī in Ad-Durr Al-Manthūr 11/430 with a Hasan chain of transmission.

"had We not bound fast her heart that she would be of the believers." We strengthened he heart and made her stay firm in the face of this test so that she would be certain about the promise of Allah, the Exalted and Glorified.

(28:11) "And she said to his sister, "Follow him"" She said to Mūsā's sister who was called Maryam, to follow his traces until she could know about his news, the Arabic verb quṣṣīhi (follow him) is derived from the same root as qaṣaṣ, which means consequtive narrations.

"so she watched him from a distance while they perceived not." Ibn ʿAbbās said: "'Junub' means to look at something from afar, while it is near to him but he does not notice it."

Qatādah said: "She kept looking at him pretending that she was not following him." He recited 'janbin' instead of 'junubin', while An-Nuʿmān ibn Sālim recited it as 'jānibin', meaning side while they perceived not that she was Mūsā's sister.

(28:12) "And We had prevented from him [all] wet nurses before," the arrival of his mother. That is because when Mūsā, peace be upon him, refused to suckle from all the wet nurses that they brought to him, which upset them so much. When his sister saw that, she said to them: "Shall I direct you to a household that will be responsible for him for you" they will take care of him, suckle him and take him to live with them. She told them that the wet nurse was a woman whose child was killed and that she would passionately wish to find a little child to nurse while they are to him [for his upbringing] sincere?" They agreed to her proposal and asked her to bring the woman to them. She rushed to her mother and told her about he son's condition. Then, she took her to where he was. When the child perceived the smell of his mother, he suckled from her.

(28:13) "So We restored him to his mother that she might be content and not grieve and that she would know that the promise of Allah is true. But most of the people do not know" that Allah promised her to restore him to her.

As-Suddiyy and Ibn Jurayj said: "When Musa's sister said to them: "Shall I direct you to a household that will be responsible for him for you", they took her and said: "You know who this boy is, so tell us about his family." She said

that she did not know him, adding that she meant by 'lahu nāṣihūn' (they know him) she was referring to Pharaoh.

(28:14) "And when he attained his full strength, Al-Kalbiyy said: 'ashudd' is from eighteen to thirty years, while the rest of commentators said that it is the age of thirty three and was [mentally] mature," i.e. was forty years old.

[2127] Abū Muḥammad Al-Makhladiyy informed us that Abū Al-Wafāʾ Al-Muʾammal ibn Al-Ḥasan ibn ʿĪsā related via Al-Ḥasan ibn Muḥammad Aṣ-Ṣabāḥ via Yaḥyā ibn Sulaym via ʿAbdullah ibn ʿUthmān ibn Khuthaym via Saʿīd ibn Jubayr that Ibn ʿAbbās said regarding Allah'saying: "And when he attained his full strength and was [mentally] mature,": 'ashudd' is reached at the age of thirty three, and 'istiwāʾ' is at the age of forty. And Allah Almighty gives respite to the son of Adam till he reached the age of sixty. Then he recited Allah's saying: "But did We not grant you life enough for whoever would remember therein to remember, and the warner had come to you?" (35:37).(1)

"We bestowed upon him judgement, reason and understanding and knowledge, namely, prophethood. And thus do We reward the doers of good."

(28:15) "And he entered the city, As-Suddiyy said it was Memphis, while Muqātil said it was a city called Hābīn located two leagues away from Egypt. at a time of inattention by its people and found therein." Muḥammad ibn Kaʿb Al-Qurażiyy said that he entered it between sunset and evening, while others said that he entered it at midday. Scholars diffred regarding the reason for which Mūsā, peace be upon him, entered the city at that time.

As-Suddiyy said: "When Mūsā, peace be upon him, grew up as a young man, he used to ride the vehicles of Pharaoh and dress like him. He was

(1) [2127] Assessment of the reliability of the chain of transmission:
Hasan chain of transmission.
Authentication of report:
Aṭ-Ṭabarī mentioned in Jāmiʿ Al-Bayān only the first part of it 20/42, while the last part was mentioned in 22/141 with a Hasan chain of transmission. Al-Qāḍī ʿIyaḍ mentioned it in Mashāriq Al-Anwār 2/246, and As-Sakhāwī in Fatḥ Al-Mughīth 2/321, without mentioning the last part. I could not find the complete context of it in this reference. The last part of it was mentioned in a hadith in Sahīh al-Bukhārī, Book of Al-Riqāq, Chapter: Whoever Reaches The Age Of Sixty… (6419).

known as Mūsā, son of Pharaoh. Once, Pharaoh went on a ride when Mūsā, peace be upon him, was not there to go with him. When he came he was told that Pharaoh had gone on a ride, so he tried to catch up with him. It was time for siesta as he passed by a land called Memphis, so he entered it at midday when its markets were closed and its roads were empty. That is what Allah Almighty describes as He says: "And he entered the city at a time of inattention by its people."

Ibn Isḥāq said: "Mūsā, peace be upon him, had followers from among the Children of Israel who used to listen to him and emulate him. When he grew wise and recognized the difference between the truth and that which he was following, he decided to separate from Pharaoh and his people. He followed a faith other than theirs, expressed his rejection to their beliefs, and showed enmity and disapproval. When this attitude was known about him, they threatened him and he was afraid of them so much so that he did not enter the city of Pharaoh but unnoticed and fearful. So, once he entered it "at a time of inattention by its people."

According to Ibn Zayd: "When Mūsā, peace be upon him, attacked Pharaoh with a stick when he was a child, Pharaoh said: 'This is our enemy in pursuit of whom the Children of Israel were killed.' His wife said: 'No, he is but a little child." She called for an ember and a jewel to be brought and they were placed in front of Mūsā, peace be upon him, who extended his hand to pick the jewel, but Jibrīl instantly pushed his hand towards the ember and placed it in his mouth, and it damaged his tongue, peace be upon him. Seeing this, Pharaoh refrained from killing him, and ordered him to be removed from his city. So, he did not enter upon them until after he had grown up and attained his full strength, "And he entered the city at a time of inattention by its people and found therein." The meaning is that they forgot about him due to the long time they had not seen or heard about him.

Commenting on Allah's saying: "And he entered the city at a time of inattention by its people" ʿAliyy ibn Abī Ṭālib said: "It was a feast day for them, and they were preoccupied with their amusement and play, and found therein two men fighting: one from his faction who followed his faith from the Children of Israel and one from among his enemy from his opponents of the Copts." Commentators said that the one from his faction was As-Sāmiriyy,

and the one from his enemies was the cook of Pharaoh whose name was Filithūn.

[2128] Ibn Fanjuwayh informed me that Mūsā ibn Muḥammad informed him that Al-Ḥasan ibn ʿAlluwayh related via Ismāʿīl ibn Īsā that Al-Musayyib ibn Sharīk said that his name was Fāthūn and he was Pharaoh's baker.(1) It was said that he was trying to force the Israeli man to carry firewood to the kitchen.

Saʿīd ibn Jubayr related that Ibn ʿAbbās said: "When Mūsā, peace be upon him, reached his maturity and grew into a man, none of Pharaoh's people would dare to do wrong to anyone of the Children of Israel or force him to labor, until they enjoyed full security. While Mūsā, peace be upon him, was walking one day in the city, he saw two men fighting; one of them was from the Children of Israel, and the other was from the people of Pharaoh. The Israelite sought help against the Egyptian, so Mūsā, peace be upon him, was enraged because the Egyptian dared to attack the Israelite while he knew the position of Mūsā, peace be upon him, among the children of Israel, and that he undertook to protect them. People only knew that this was all because of him having been breastfead from his mother, who was from the Childen of Israel. Mūsā, peace be upon him, said to the Egyptian: 'Leave him!' He replied: 'He said: I am only taking him to carry the firewood to your father's kitchen. They started disputing with each other, then the Egyptian said to Mūsā, peace be upon him: I am considering making you carry it. Thereupon, Mūsā, peace be upon him, who was endowed with strong physic and powerful strike struck him and [unintentionally] killed him by hitting him with his fist clenched. Al-Farrāʾ an Abū ʿUbaydah said: "Wakz means to push by the finger tips." According to the Muṣḥaf of ʿAbdullah, it is 'nakazahu' instead of 'wakazahu'. Wakz, lakz, nakz and lahz (to punch) are all synonymous.

Mūsā, peace be upon him, felt regretful upon killing the man and said: "I was not commanded to do that." He buried him in the sand and said: "This is from the work of Satan, from his inciting and whispering. Indeed, he is a

(1) [2128] Assessment of the reliability of the chain of transmission:
It includes Al-Musayyib who is Matruk, as well as others whom I could not find.
Authentication of report:
I could not find it.

manifest, misleading enemy." He is an enemy to mankind whose enmity is evident.

(28:16) "He said, "My Lord, indeed I have wronged myself, so forgive me," and He forgave him. Indeed, He is the Forgiving, the Merciful."

(28:17) "He said, "My Lord, for the favor You bestowed upon me, I will never be an assistant to the criminals."" As You forgave me and did not punish me, I will not be a supporter for the criminals. Ibn ʿAbbās said: "He did not make an exception by saying (if Allah wills) so he was subject to trial.

Qatādah said that his statement means: "I will never assist someone in committing sin."

[2129] ʿAbdullah ibn Ḥāmid informed us that Muḥammad ibn Khālid related that Dāwud ibn Sulaymān related that Ibn Ḥumayd related that ʿAbdullah ibn Ḥumayd related ʿUbaydullah ibn Musa related via Salamah ibn Nubayṭ that some ruler, who was ʿAbdur-Raḥmān ibn Muslim sent the allotment of the people of Bukhārā to Aḍ-Ḍaḥḥāk and told him to undertake to distribute it among them but he asked him insistently to exempt him until he did.

When some of his companions asked him about the reason behind his attitude, his answer was: "I do not like to assist the wrongdoers in anything related to them."(1)

[2130] ʿUbaydullah related via Yaʿlā that ʿUbaydullah ibn Al-Walīd Al-Waṣṣāfiyy said: "I said to ʿAṭāʾ ibn Abī Rabāḥ that I had a brother who works as an officer for authorities, if he leaves his job he will be impoverished and indebted. ʿAṭāʾ asked him: "Who is the imployer?"(2) He said: "Khālid ibn

(1) [2129] Assessment of the reliability of the chain of transmission:
It includes the compiler's shaykh about whom no Jarh or Taʿdil was raised.
Authentication of report:
As-Suyūṭī attributed it in Ad-Durr Al-Manthūr 11/441 to Salamah ibn Nubayṭ and referenced it to ʿAbd ibn Humayd and Ibn Al-Mundhir. Al-Qurṭubī mentioned it in Al-Jāmiʿ li Aḥkām Al-Qurʾān

(2) [2130] Assessment of the reliability of the chain of transmission:
Weak chain of transmission that includes the compiler's shaykh about whom no Jarh or Taʿdil was raised, and Al-Waṣṣāfi who is a weak narrator.

ʿAbdullah." He said: "Do not you read the statement of the pious slave: ""My Lord, for the favor You bestowed upon me, I will never be an assistant to the criminals."" So, he should not assist them, and definitely, Allah Almighty will give him sufficiency."

(28:18) "And he became inside the city fearful and anticipating [exposure]," of his killing of the Egyptian person and so, he would be killed in retaliation "when suddenly the one who sought his help the previous day cried out to him [once again]."

Ibn ʿAbbās said: "It was said to Pharaoh: 'The Children of Israel had killed a man from us, so retaliate for us and do not absolve them of punishment.' He said: (Bring to me his murderer) and someone to bear witness against him, for it is not acceptable to judge without evidence or proof, so know that. While they were roaming about finding no proof, Mūsā, peace be upon him, was passing in the road one morning when he saw that Israelite fighting with another Egyptian who wanted to force him into labor. The Israelite sought help from him against the Egyptian, so he met Mūsā, peace be upon him, by chance after he had regretted what he did yesterday of killing the Egyptian, so "Mūsā said to him" - meaning: Mūsā said to the Israelite- ""Indeed, you are an evident, [persistent] deviator."" as I fought a man yesterday and killed him because of you, and today you fight another man and seek my help against him. It was alos said: "Rather, he said to the Egyptian: ""Indeed, you are an evident, [persistent] deviator."" because of your oppression and injustice." The first view, in fact, is more correct and more consistent with the context of the verse. Ibn ʿAbbās added: "Then Mūsā, peace be upon him, stretched out his hand in order to hit the Egyptian, whereupon the Israelite stared at Mūsā in fear that he was addressing him when he said: ""Indeed, you are an evident, [persistent] deviator."" While in fact Mūsā, peace be upon him,

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Authentication of report:

Narrated by Ibn Abī Ḥātim in Tafsīr Al-Qurʾān Al-ʿAẓīm 9/2956, Ibn ʿAbd Al-Barr in At-Tamhīd 13/55 on the authority of ʿUbaydillah with this chain of transmission. As-Suyūṭī attributed it in Ad-Durr Al-Manthūr 11/440 to Ibn Al-Mundhir and ʿAbd ibn Humayd. According to Ad-Durr Al-Manthūr: the tradition is concluded with the statement: "he should care for nothing and let him throw his pen, for Allah will certainly give him sustenance." The same is reported in Rūḥ Al-Maʿāni 20/56 with the same wording of As-Suyūṭī. Abū Ḥayyān also mentioned it in Al-Baḥr Al-Muḥīṭ

meant the Egyptian man by his statement. So, the Israelite said to him: he said, "O Mūsā, do you intend to kill me as you killed someone yesterday? You only want to be a tyrant in the land."

(28:19) "And when he wanted to strike the one who was an enemy to both of them, he said, "O Moses, do you intend to kill me as you killed someone yesterday? You only want to be a tyrant in the land." Tyrant: oppressor.

ʿIkrimah and Ash-Shaʿbiyy said: "A person is not considered a tyrant until he kills two people without right."

"and do not want to be of the amenders."" Then each one of them went his own way. When the Egyptian heard the statement of the Israelite, he knew that it was Mūsā, peace be upon him, who killed the Egyptian man. He rushed to Pharaoh and told him about that. So, Pharaoh ordered that Mūsā should be killed. They could not identify the killer until Mūsā, peace be upon him, said such words.

Ibn ʿAbbās said: "When Pharaoh sent the slayers to kill Mūsā, peace be upon him, they went through the main road. Then, a man from the followers of Mūsā, peace be upon him, came from the farthest point of the city through a short cut and reached Mūsā, peace be upon him, before they did. He told him about their plan and warned him. So, he took another way.

(28:20) "And a man came" Most of commentators aid that this man was Ḥizqīl ibn Ṣabūrā, the believer from among the people of Pharaoh. Shuʿyb Al-Jabbāʾiyy said his name was Shamʿūn or Shamʿān. "from the farthest end of the city, running" Al-Kalbiyy said: "walking fast to warn him," while Muqātil said: "He rushed to him on foot." He said: "O Moses, indeed the eminent ones are conferring over you [intending] to kill you, they are planning to kill you and consulting each other on this so leave [the city]; indeed, I am to you of the sincere advisors."

(20:21) "So he (Mūsā) left it (the city of Phaaoh), fearful and anticipating [apprehension]. He said, "My Lord, save me from the wrongdoing people.""

(20:22) "And when he directed himself toward Madyan" getting out of Pharaoh's control.

Madyan is the name of the son of Ibrāhīm, peace be upon him, and the city was named after him. he said, "Perhaps my Lord will guide me to the sound

way." He said so because he did not know the way to Madyan, but when he made this invocation, an angel riding a horse came to him with a spear in his hand, and guided him to Madyan. Commentator said: "Mūsā, peace be upon him, left Egypt without provision, a single dirham, a riding mount, or shoes to Madyan. The distance between Egypt and Madyan was a journey of eight nights, about the distance between Kufa and Basra. He had no food, except tree leaves. Ibn Jurayj said: "He left Egypt barefoot, and he did not reach Madyan until his his feet were injured, may Allah's prayers be upon him."

(28:23) "And when he came to the well of Madyan he found there a crowd of people watering [their flocks] and he found aside from them two women driving back [their flocks]." Al-Ḥasan said: "They were preventing their sheep from mixing with other people's sheep, yet Allah Almighty did not make mention of the sheep. Qatādah said: "They were keeping people away from their sheep." On the other hand, Abu Mālik and Isḥāq said that they were preventing their sheep from going to the well until the livestook of people would leave and they can access the well freely without crowds, given their weakness.

This view is closer to soundness considering the following context, which is the saying of Allah Almighty: He (Mūsā) said, "What is your circumstance?" why do not you water your sheep with the people They said, "We do not water until the shepherds dispatch [their flocks]. Abū ʿAbdur-Raḥmān As-Sulamiyy, Al-Ḥasan, Ibn ʿĀmir, Abū ʿAmr, Abū Jaʿfar and Ayyūb ibn Al-Mutawakkil all recited yaṣdura 'to pull back', meaning, until the shepherds have gone away from the water. The others recited it as yuṣdira, meaning: until the shepherds have driven their flocks away from the water. Riʿāʾ (shepherds) is plural of rāʿī.

So, the verse meaning is: we do not water our flocks until the shephereds have gone away because we are too weak to crowd with men, so we wait until they have finished, then we water our sheep with the leftover. "and our father is an old man." Who is unable to come and water his sheep. There are various reports on the name of their father; Mujāhid, Aḍ-Ḍaḥḥāk, As-Suddiyy and Al-Ḥasan maintained that he was Shuʿayb, peace be upon him, and his full name is Shuʿayb ibn Buwayb ibn Madyan ibn Ibrāhīm, peace be upon him. Wahb, Saʿīd ibn Jubayr, and Abu ʿUbaydah ibn ʿAbdullah stated that he was

Biʾrūn, the nephew of Shuʿayb, peace be upon him, who had died before this incident after he had lost his sight, and was buried between the Maqām and Zamzam. Ḥammād ibn Salamah related via Abū Jamrah Aḍ-Ḍubaʿiyy that Ibn ʿAbbās said: "The name of the father of Mūsā's wife, who settled in Madyan was Yathrī."(1)

They said: "When Mūsā, peace be upon him, listened to their words, he felt pity for them. So, he went forth to a nearby well and removed a heavy rock that blocked it, which only a group of men can lift. According to Shurayḥ, only ten men could lift it. It was also said by Ibn Isḥāq that he crowded with the people, took the women's bucket and watered their sheep.

(28:24) So he watered [their flocks] for them; then he went back to the shade As-Suddiyy said: "the shade of a tree."

ʿAmr ibn Maymūn narrated from ʿAbdullah: "I spent two nights in voluntary woship while riding a camel of mine until I reached Madyan by the morning. I asked about the tree that Mūsā took shelter under its shade. I founf it a lush green tree, and my camel, which was hungry, tried to chew its leaves for quite a long time, then he failed and spewed it. I invoked Allah Almighty in favor of Mūsā, peace be upon him, then I left.

and said, "My Lord, indeed I am, for whatever good You would send down to me, in need." Good: food.

Ibn ʿAbbās said: "He said this while the green color of legumes would be seen in his belly due to extreme feebleness. He asked Allah Almighty for nothing other than a meal."

Al-Bāqir said: "He said these words when he was in need of half a datefruit."

Commentators said: "When the two women returned to their father in a short time with thei sheep watered, he said to them: 'Why have you returned so early?' They answered: 'We found a righteous man who felt sympathy for

(1) Assessment of the reliability of the chain of transmission:
Its narrators are trustworthy.
Authentication of report:
Narrated by Aṭ-Ṭabarī in Jāmiʿ Al-Bayān 20/62. Ibn Ḥajar said in At-Talkhīs Al-Ḥabīr 3/162: " Aṭ-Ṭabarī narrated it and its narrators are trustworthy except for his shaykh Sufyān ibn Wakīʿ." Aṭ-Ṭabarī said in Jāmiʿ Al-Bayān 20/62-63: " This is something that cannot be known except through a report, and no report is available as proof to support it."

us, so he watered our sheep before the other people did.' So, he said to one of them: 'Go and let him come to meet me.'

(28:25) Then one of the two women came to him walking with shyness. ʿUmar ibn Al-Khaṭṭāb, may Allah be pleased with him, said: "She covered her face with her sleeve." Nawf said: "She was covering her face with her hand." Qatādah related that Muṭarrif said: "If Allah's prophet had any thing to eat, he would not follow her, yet he was forced by his extreme hunger."

She said, "Indeed, my father invites you that he may reward you for having watered for us." Mūsā, peace be upon him, proceeded with her following her footsteps. As the wind blew, the woman's dress stuck to her hips, which Mūsā disliked to see. He said to her: "Walk behind me and show me the way, and correct me if I went the wrong direction, for we, the children of Yaʿqūb, do not look at the backs of women." So when he came to him (the old man) and related to him the story, the reason for leaving his country he said, "Fear not. You have escaped from the wrongdoing people." Since Pharaoh and his people have no authority over our lands.

(28:26) One of the women who was later married to Mūsā, peace be upon him, said, "O my father, hire him to herd our sheep. Indeed, the best one you can hire is the strong and the trustworthy." On that, he father asked her: "How did you know that he is strong and trustworthy?" She said: "As for his strength, when he saw us driving our sheep away from the well, he asked us whether there was another well near us, and we said that there was one, but it was blocked by a rock that only forty men can lift together. He asked us to take him to where it was, then he moved the rock away by his hand. As for his trustworthiness, he told me to walk behind him and guide him to the way by throwing a pebble to mark the right direction."

(28:27) He said, "Indeed, I wish to wed you one of these, my two daughters, their names were Ṣafūrah and Layānī. Shuʿayb Al-Jabbāʾiyy said: "The wife of Mūsā, peace be upon him, was Ṣafūrah." And Ibn Isḥāq said: "Ṣafūrah and Sharfā." Others said that the older was Ṣafrā and the younger was Ṣufayrā on [the condition] that you serve me for eight years; which was her dowry but if you complete ten, it will be [as a favor] from you but it is not a condition in the marriage contract And I do not wish to put you in difficulty. You will find me, if Allah wills, from among the righteous."

(28:28) [Moses] said, "That is [established] between me and you. Whichever of the two terms the eight or the ten I complete - there is no injustice to me, and Allah , over what we say, is Witness and Keeper."

Scholars of prophets' biographies said: "After Mūsā and the old man had concluded the agreement, the latte commanded one of his daughters to give to Mūsā a staff whereby he avert wild animals from attacking his sheep." There are various reports about the nature of that staff: ʿIkrimah said: "This staff was with Adam, peace be upon him, when he got out of Paradise. Then, Jibrīl, peace be upon him, took it after Adam's death and kept it with him until he met Mūsā, peace be upon him, at night and gave it to him." Others said: "Prophets continued to inherit it from one another until it reached Shuʿayb who had the prophets' staffs. So, he gave it to Mūsā, peace be upon him."

As-Suddiyy said: "An angel in the form of a man had left that staff as a trust with Shuʿayb. When he ordered his daughter to bring him a staff, she went and picked up that staff and brought it to him. When the old man saw it, he ordered her to bring another one, but whenever she tried to pick up another one, the same staff would fall into her hand. So, he gave it to Mūsā who took it with him as he departed Madyan. But later on, the old man felt regretful given that it was a trust that he had to keep. He went out to look for Mūsā, peace be upon him, and when he met him he asked him to give it back to him, but Mūsā, peace be upon him said it was his and refused to give it back to him. They disputed with each other and resolved upon appointing the first person to pass by them to judge between them. An angel passed by them and judged that they should place it on the ground and whoever could lift it would have it. The old man tried to lift it but he could not, then Mūsā, peace be upon him, picked it up and lifted it, so the old man left it for him."

Moreover, Ḥayyān related from Al-Kalbiyy via Abū Ṣāliḥ that Ibn ʿAbbās said: "There was in the house of Yathrūn, a room that only Yathrūn and his daughter whom Mūsā, peace be upon him, married would enter. She used to sweep and clean it. There were thirteen staffs in the room. Yathrūn had eleven male children. Once any one of them would attain puberty, he would order him to enter the room and get one of those staffs, but each of them was burnt and died as he attempted to do this. One day, Mūsā, peace be upon him, returned to his house, but he did not find his housefolk, and he needed a staff

to herd his flock. He entered that room and took one of those staffs and went out with it. When his wife knew about that, she rushed towards her father and informed him. Yathrūn, was pleased to hear that and said to her: "Indeed, your husband is a prophet and will have a great affair with this staff."(1)

According to some other reports: "On the day following the conclusion of the contract of service, Mūsā, peace be upon him, wanted to go for herding the sheep. His father in law said to him: Go out with these sheep and when you reach the crossroads, take your left and do not take your right - even if there is more pasture there - because there is a great dragon that I fear for you and for the sheep. Mūsā, peace be upon him, went with the sheep and when he reached the crossroads, the sheep went the right side. He tried hard to direct them to the left side, but they did not comply, so Mūsā, peace be upon him, walked on their footsteps as they overcame him. He saw grass and countryside that he had not seen like before, and he did not see the dragon either. So, Mūsā, peace be upon him, slept while the sheep were grazing, when suddenly the dragon came. The staff of Mūsā, peace be upon him, fought the dragon until it killed it, then returned to the side of Mūsā, peace be upon him, while it was stained with blood.

When Mūsā, peace be upon him, woke up, he saw the stick was bloody and the dragon killed, so he was relieved and knew that Allah Almighty had placed in that staff power and will of His. So he returned to Shuʿayb, peace be upon him, who was blind. He touched the sheep, and found that they were in a better condition than they were, then he asked him, and Mūsā, peace be upon him, told him the story, so Shuʿayb, peace be upon him, was happy for that. And he knew that Mūsā, peace be upon him, and the staff would have a great affair. Shuʿayb wanted to reward Mūsā, peace be upon him, for his good care, in honor of him and his daughter. He said to him: 'Indeed, I have given you from the goats that my sheep will give birth to this year, each male and female one with white and black spots. Allah Most High inspired Mūsā,

(1) Assessment of the reliability of the chain of transmission:
It includes Al-Kalbi who is accused of lying, I could not identify those below him in the chain of transmission, and Abū Ṣāliḥ is weak and narrates Mursal reports.
Authentication of report:
I could not find it.

peace be upon him, to strike the water in the sheep's watering place with his staff. So Mūsā, peace be upon him, struck the water with his staff and then watered the sheep from it, and none of them but gave birth to either a male or female kid with black and white spots. Thereupon, Shuʿayb, peace be upon him, learned that this was provision that Allah Almighty sent forth to Mūsā, peace be upon him, and his wife, so he fulfilled his condition and handed over the sheep to him, may Allah's prayers be upon them."

(28:29) And when Moses had completed the term

[2131] Muḥammad ibn ʿAbdullah ibn Ḥamdūn informed us that Makiyy ibn ʿAbdān related via ʿAbdur-Raḥmān ibn Bishr via Mūsā ibn ʿAbd Al-ʿAzīz via Al-Ḥakam ibn Abān via ʿIkrimah that Ibn ʿAbbās said: "The Messenger of Allah (PBUH) was asked which of the two terms did Mūsā complete? He answered: '**The longest and best of them**.'"(1)

[2132] ʿAbdullah ibn Ḥāmid informed us that Aḥmad ibn ʿAbdullah Al-Muzaniyy related that Muḥammad ibn ʿAbdullah ibn Sulaymān related via Muḥammad ibn ʿAbd Al- Jabbār Al-Hamadhāniyy that Yaḥyā ibn Bukayr related via Ibn Lahīʿah via Al-Hārith ibn Yazīd via ʿAliyy ibn Rabāḥ via ʿUtbah ibn An-Nuddar, who was one of the companions of the Prophet (PBUH) who settled in the Levant and dies during the era of ʿAbd Al-Malik said that one the Messenger of Allah was asked which of the two terms did Mūsā complete? He answered: '**The best and more fulfilling of them**.'"(2)

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(1) [2131] Assessment of the reliability of the chain of transmission:
No mention of Jarh or Taʿdil was made about the shaykh of the compiler, but the hadith is authentically attributed to Ibn ʿAbbās as will be explained.
Authentication of Hadith:
Al-Ḥākim narrated it in Al-Mustadrak 2/442 (3531) from ʿIkrimah with the same wording. The hadith is also narrated by Al-Bukhāri, Book of Witnesses, Chapter: Whoever Sees That Promises Should Be Fulfilled (2684), on the authority of Ibn ʿAbbās as a Mawqūf narration. Ibn Ḥajar mentioned in Fatḥ Al-Bārī 5/291: "Saʿid ibn Jubayr narrated it as a Mawqūf narration, but it is considered as Marfūʿ since Ibn ʿAbbās did not rely on the People of the Book [for hadith transmission]."

(2) Assessment of the reliability of the chain of transmission:
Its chain of transmission is weak, as it includes Ibn Lahīʿah, and the shaykh of the compiler has no notice of Jarh or Taʿdil mentioned about him.
Authentication of Hadith:

Muḥammad ibn Isḥāq related from Hakīm ibn Jubayr that Saʿīd ibn Jubayr said: "While I was preparing myself for Hajj, a Jew said to me in Kufa: 'I see you are a seeker of knowledge, so tell me which of the two terms did Mūsā complete?' I said: 'I have no knowledge, but I am heading to the prominent scholar of the Arabs, meaning Ibn ʿAbbās. I will ask him about that.' When I arrived at Makkah, I asked Ibn ʿAbbās about that and he replied that Mūsā completed the longer and better of the two, adding that when a prophet made a promise he never breached it. Saʿīd said: 'When I returned to Iraq, I met the Jew and told him about the answer to his question, to which he replied: 'He said the truth.'"(1)

Wahb said: "He married off to him his eldest daughter." But it was narrated that the Prophet (PBUH) said: "He married the youngest and completed the longer term." If this tradition is authentic, then nothing else should be taken into account. Mujāhid further stated: "When Mūsā, peace be upon him, fulfilled his term, and after that he stayed with his father-in-law for another ten years), so he stayed with him for twenty years in total. Then he, peace be upon him, asked his father in law for permission to return to Egypt to visit his mother and sister, and he permitted him. He set out with his family and money, and it was winter days, so he took different paths, fearing the kings of the Levant. His wife was in her delivery month and did not know whether she would give birth by day or by night. Mūsā, peace be upon him, walked in the

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It is narrated by Al-Fasawī in Al-Maʿrifah wa At-Tārīkh 2/490, Ibn Abī ʿĀṣim in Al-Ahād wa Al-Mathānī 3/63 (1378), and Ibn ʿAsākir in Tārīkh Dimashq 61/41. Refer to: Ibn Kathīr's Tafsīr Al-Qurʾān Al-ʿAẓīm 10/456 and beyond. Al-Haythamī said in Majmaʿ Al-Zawaʿid 4/150: "Al-Bazzār narrated it, and his hadith is good, but somehow questionable. The rest of narrators are those of the Sahih [Bukhari and Muslim], except for ʿUmar ibn Al-Khaṭṭab As-Sijistānī, but no one judged his as weak."

(1) Assessment of the reliability of the chain of transmission:

It includes Ḥakīm who is weak, and Ibn Ishaq is the one who made ʿanʿanah. The hadith, however is authentic as explained earlier.

Authentication of Hadith:

The hadith is narrated by Al-Bukhāri as stated in the previous narration. As for the Jew's statement to Saʿīd, it is narrated by Al-ismāʿili via the channel narrated by Al-Bukhārī as stated by Al-Ḥafiz in Fatḥ Al-Bārī 5/291 and Aṭ-Ṭabarī narrated it in Jāmiʿ Al-Bayān 20/68 via the channel of Ibn Ishaq with this chain of transmission. It includes Ḥakīm Ibn Jubayr who is weak as mentioned earlier.

wilderness, not knowing its ways, so he was directed by the way to the right western side of Aṭ-Ṭūr in a dark, freezing night. His wife experienced labor and he tried to trigger a fire but it did not work, then he noticed a fire on the side of Aṭ-Ṭūr. This is what is indicated by Allah's saying: "and was traveling with his family, he perceived from the direction of the mount a fire. He said to his family, "Stay here; indeed, I have perceived a fire. Perhaps I will bring you from there [some] information or burning wood from the fire" There are variant recitations for jadhwah, which is the recitation of ʿĀṣim, judhwah, as recited by Ḥamzah, and jidhwah as recited by the rest of the reciters. Qatādah and Muqātil explained that jadhwah is a stick that is partially burnt, its plural is jidhiyy that you may warm yourselves from the cold weather.

(28:30) "But when he came to it, he was called from the right side of the valley in a blessed spot - from the tree, "O Moses, indeed I am Allah , Lord of the worlds."

Ash-hab Al-ʿUqayliyy recited baqʿah (spot) instead of buqʿah. Ibn Masʿūd said: "The tree was a lush green acacia." Qatādah, however said it was a boxthorn tree, and Wahb said that it was a bramble.

(28:31) "And [he was told], "Throw down your staff." But when he saw it writhing as if it was a snake, he turned in flight and did not return. [Allah said], "O Moses, approach and fear not. Indeed, you are of the secure."

(28:32) Insert your hand into the opening of your garment; it will come out white, without disease, it was as bright as a lamp And draw in your arm close to you [as prevention] from fear, for those are two proofs from your Lord to Pharaoh and his establishment. Indeed, they have been a people defiantly disobedient.

Variant recitations of rahb, which is the way Ḥafṣ recited it, are ruhb, as recited by the people of Kufa and the Levant, while the rest of the reciters recited it as rahab, citing evidence as the saying of Allah Almighty: raghaban wa rahaban (21:90). Whatever is the way it is pronounced, it means fear and apprehension.

The meaning of the verse is: If you are scared by what has happened to your hand, and what you see of the rays it emits, then put it in the opening of your garment, it will return to its first state. Others said: Allah Almighty

commanded him to draw his hand close to his chest, so that Allah Almighty will remove the fear he experienced when he saw the snake. It was also said: It means calm down and keep yourself composed, because fear causes the heart to tremble and the hand to shake, so joining the hand to the chest fosters tranquility and reassurance.

Al-Farrāʾ said that janāḥ stands for the staff, and other scholars of semantics said that rahb means the garment sleeve in the language of Ḥimyar and Banu Ḥanīfah. Al-Aṣmaʿiyy stated that he heard a Bedouin say to another: give me what is in your ruhb, which he explained as 'sleeve'. According to this explanation, Mūsā, peace be upon him was commanded to draw his hand towards his chest and let it out of his sleeve.

Fadhānika, read as such by the majority of reciters, whereas Ibn Kathīr and Abū ʿAmr recited it as fadhānnika, namely, the staff and the white hand are two proofs from your Lord to Pharaoh and his establishment. Indeed, they have been a people defiantly disobedient.

(28:33) "He said, "My Lord, indeed, I killed from among them someone, and I fear they will kill me."

(28:34) "And my brother Aaron is more fluent than me in tongue, that is due to the knot that was in Mūsā's tongue so send him with me as support, verifying me. Indeed, I fear that they will deny me.""

A variant reading for ridʾan (support) is ridan, which is the way Īsā ibn ʿUmar and the people of Madinah recited it.

The majority of reciters recited yuṣaddiqnī in the jazm mode as a jawab ad-duʿāʾ (response to the request), but ʿĀṣim and Ḥamzah recited it as yuṣaddiqunī with ḍamma inflection, as an adjectival qualification of ridʾan (support), which is the choice of Abū ʿUbayd.

(28:35) [Allah] said, "We will strengthen your arm through your brother at that time Hārūn, peace be upon him, was in Egypt and grant you both supremacy, i.e. power, argument and proof so they will not reach you [It will be] through Our signs; you and those who follow you will be the predominant."

(28:36) "But when Moses came to them with Our signs as clear evidences, they said, "This is not except invented magic, and we have not heard of this [religion] to which you are calling us among our forefathers."

(28:37) And Moses said, wa qāla is the recitation of the majority of reciters, but the people of Makkah recited it without the wāw, and it is so written in their Muṣḥafs "My Lord is more knowing [than we or you] of who has come with guidance from Him

Meaning: my Lord knows best about those who follow the truth and those who follow falsehood and to whom will be succession in the home the praiseworthy outcome in the Hereafter Indeed, wrongdoers do not succeed."

(28:38) And Pharaoh said, "O eminent ones, I have not known you to have a god other than me. Then ignite for me, O Haman, [a fire] upon the clay it is said that Pharaoh was the first one to use clay in construction.

Qurʾān commentators said: "When Pharaoh ordered his minister Hāmān to build the edifice, he gathered the workers and laborers who were fifty thousand builders, aside of the assistants and wage-earners and those who cook the clay bricks and plaster, carve the wood and doors, and form the nails. They made such a towering construction that rose to a height that no building of any of creation has ever reached since Allah had created the heavens and the earth. Allah Almighty willed that it would be a trial for them. When they had finished it, Pharaoh ascended it, ordered for a crossbow, and shoot towards the sky, but the arrows were shot back at him, stained with blood. Pharaoh said: I killed the god of Mūsā." They added: "Pharaoh used to ascend the tower on workhorses, so Allah Almighty sent Jibrīl, peace be upon him, in the midst of sunset, so he struck it with his wing and cut it into three pieces. A piece of it fell on the army of Pharaoh, killing a thousand thousand men, another piece fell into the sea, and a piece in the west. There was none of those who took part in the construction except that they perished, and that is what is related by the saying of Allah Almighty: Then ignite for me, O Haman, [a fire] upon the clay and make for me a tower that I may look at the God of Moses. And indeed, I do think he is among the liars concerning his claim of the existence of god and him being his messenger.

(28:39) And he was arrogant, he and his soldiers, in the land, without right, and they thought that they would not be returned to Us.

Nāfiʿ, Ḥamzah, and Al-Kisāʾiyy recited yarjiʿūn instead of yurjaʿūn.

(28:40) So We took him and his soldiers and threw them into the sea Qatādah said it was a sea called Isāf at the back side of Egypt, in which Allah drowned them So see how was the end of the wrongdoers.

(28:41) And We made them leaders inviting to the Fire, and on the Day of Resurrection they will not be helped.

(28:42) And We caused to overtake them in this world a curse, disgrace and torment and on the Day of Resurrection they will be of the despised of the destroyed. Ibn ʿAbbās said: "They will be deformed by having black faces anf blue eyes.

(28:43) "And We gave Moses the Scripture, after We had destroyed the former generations, as enlightenment for the people and guidance and mercy that they might be reminded."

[2133] Shuʿayb ibn Muḥammad informed us that Makiyy ibn ʿAbdān related that Aḥmad ibn Al-Azhar related that Rawḥ ibn ʿUbādah related that ʿAwf related via Abū Naḍrah that Abū Saʿīd Al-Khudriyy said that the Prophet (PBUH) said: **"Allah Almighty did not destroy a people, a nation, a generation or the inhabitants of a town by a chastisement sent down from the heaven**-since he had revealed the Torah-**except the town that was transformed into apes. Do you not see that Allah Almighty says: ""**And We gave Moses the Scripture, after We had destroyed the former generations,".**"**[1]

(28:44) And you, [O Muhammad], were not on the western side [of the mount] when We revealed to Moses the command and committed him to our covenant and you were not among the witnesses [to that] so you would be remind of it on your own.

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(1) [2133] Assessment of the reliability of the chain of transmission:
It includes the shaykh of the compiler who is Mastur, the other narrators are trustworthy save Ibn Al-Azhar who is Ṣadūq.
Authentication of Hadith:
Narrated by Aṭ-Ṭabarī in Jāmiʿ Al-Bayān 20/80, Ibn Abī Ḥātim in Tafsīr Al-Qurʾān Al-ʿAẓīm 9/2981 via the channel of ʿAwf with this chain of transmission and a similar wording. Al-Ḥākim narrated it in Al-Mustadrak 2/442 (3534) and said: "It is authentic according to the conditions set by Al-Bukhāri and Muslim." Al-Haythamī said in Majmaʿ Az-Zawāʾid: 7/88: "The narratos are among those accredited by Al-Bukhārī and Muslim." See: Ad-Durr Al-Manthūr by As-Suyūṭī 6/417 and Tafsīr Al-Qurʾān Al-ʿAẓīm by Ibn Kathīr 10/465.

(28:45) But We produced created [many] generations [after Moses], and prolonged was their duration so they forgot about Allah's covenant and neglected His command And you were not a resident among the people of Madyan, reciting to them Our verses, but We were senders [of this message] Meaning: we sent you as a messenger and sent down upon you a book that contains such reports so that you would recite them to those people. Were it not for our revelation, you would not know about them or report something you did not witness.

(28:46) And you were not at the side of the mount when We called [Moses] to take the scripture with determination but [were sent] as a mercy from your Lord to warn a people to whom no warner had come before you that they might be reminded.

Wahb ibn Munabbih said: "Mūsā, peace be upon him, said: 'O Lord, show me Muḥammad.' He said: 'You will not reach that, but if you wish, I will call out to his nation and make you hear their voice.' He said: 'Yes, Lord.' So Allah Almighty called: 'O Nation of Aḥmad. They answered him from the loins of their fathers."

[2134] ʿAbdullah ibn Ḥāmid Al-Aṣbahāniyy informed us that Muḥammad ibn Jaʿfar Al-Muṭayriyy related that Ḥammād ibn Ḥasan related that Abu Bakr related that Sufyāan related on the authority of Al-Aʿmash that Abu Mudrik related via Abu Zurʿah aka Ibn ʿAmr ibn Jarīr that he said: "And you were not at the side of the mount when We called." i.e. Allah called: "O Nation of Muḥammad, I have responded to you even before you call upon Me, and have given you even before you ask Me."(1)

(1) [2134] Assessment of the reliability of the chain of transmission:
There is the shaykh of the compiler about whom no Jarh or Taʿdil was raised. Al-Aʿmash is Mudallis and made ʿanʿanah.
Authentication of report:
Narrated by ʿAbdur-Razzāq in Tafsīr Al-Qurʾān Al-ʿAẓīm, Aṭ-Ṭabarī in Jāmiʿ Al-Bayān 20/81, Ibn Abī Ḥātim in Tafsīr Al-Qurʾān Al-ʿAẓīm 9/2983, and Al-Ḥākim in Al-Mustadrak 2/443 (3535) and said: "It is authentic according to the conditions set by Al-Bukhārī and Muslim, yet they did not narrate it." Ad-Dāraquṭnī said that is authentic as Mawqūf (attributed) to Abu Zurʿah, and judged it as weak as Marfūʿ.

[2135] ʿAbdullah ibn Ḥāmid Al-Wazzān informed me that Aḥmad ibn Muḥammad ibn Shādhān related via jayʿawayh ibn Muḥammad that Ṣāliḥ ibn Muḥammad, He transferred the chain of narration to:

[2136] ʿUthmān ibn Aḥmad informed us that Isḥāq ibn Ibrāhīm

Al-Jabaliyy related that Muḥammad ibn Aṣ-Ṣabāḥ ibn ʿAbd As-Salām related via Abū Dāwūd and Abū Sulaymān that both of them related via Sulayman ibn ʿAmr via Abu Hāzim via Sahl ibn Saʿd As-Sāʿidiyy that the Messenger of Allah said regarding the saying of Allah Almighty: "And you were not at the side of the mount when We called.": "**Indeed, Allah wrote on a myrtle paper two thousand years before He had created the creation then He placed it upon the Throne then called: 'O Nation of Muḥammad, verily, My mercy has preceeded My anger. I have given you before you ask me and have forgiven you before you seek My forgiveness. Whoever of you comes to Me while he testifies that there is no god worthy of worship but Allah and that Muḥammad is the Messenger of Allah, but that I will admit him into Paradise.'"**(1)

but [were sent] as a mercy from your Lord, the majority of scholars recited raḥmatan in the accusative mode, whereas ʿĪsā ibn ʿUmar recited it as raḥmatun to warn a people to whom no warner had come before you the people of Makkah that they might be reminded.

(28:47) And if not that a disaster should strike them for what their hands put forth [of sins and disbelief] nd they would say, "Our Lord, why did You not send us a messenger so we could have followed Your verses and been among the believers…

(1) [2135-2136] Assessment of the reliability of the chain of transmission:
It includes anonymous narrators and Sulaymān ibn ʿAmr is a liar, the origin of the hadith, however, is authentic.
Authentication of Hadith:
As-Suyūṭī attributed in Ad-Durr Al-Manthūr 11/418 to Al-Ḥillī in Ad-Dībāj. The origin of the hadith is agreed upon by Al-Bukhārī and Muslim on the authority of Abū Hurayrah. The hadith is found in Bukhāri, Book of Monotheism, Chapter: And, verily, Our Word has gone forth of old for Our slaves – the Messengers" (7453), and in Muslim, Book of Repentance, Chapter: The Vastness of Allah's Mercy And That It Precedes His Anger (2751).

The response to [the conditional particle] lawlā, 'if', has been omitted which should have been: We would have hastened on for them their punishment, or: We would not have sent you as a messenger to them, but we did "so that so that mankind will have no argument against Allah after the messengers." (4:165).

(28:48) But when the truth i.e. Muḥammad (PBUH) came to them from Us, they the disbelievers of Makkah said, "Why was he Muḥammad (PBUH) not given like that which was given to Moses?" a book revealed all at once (Allah Almighy said:) Did they not disbelieve in that which was given to Moses before? They said, "[They are but] two works of magic supporting each other,

Al-Kalbiyy said: "This statement was said when they sent a group from themselves to the chieftains of the Jews in Madinah on a day of one of their feasts. They asked them about Muḥammad (PBUH), and the Jews informed them that his description corresponds to that mentioned about him in the Torah. So, they went back to the Quraysh and informed them about what the Jews had said about him. On that, the disbelievers of the Quraysh said: "[They are but] two works of magic supporting each other," The people of Kufa recited siḥrān (two works of magic), which is the recitation of Ibn Masʿūd and the way ʿIkrimah recited it, depending on the saying of Allah Almighty: "Say, "Then bring a scripture from Allah which is more guiding than either of them that I may follow it,""

The others recited sāḥirān (two magicians) which is the choice of Abū Ḥātim and Abū ʿUbayd. So, those who recited it as siḥrān, meant by it the Torah and the Qurʾān, and those who recited it as sāḥirān meant by it Muḥammad and Mūsā, peace be upon them and indeed we are, in both, disbelievers." So say to them O Muḥammad:

(28:49) Say, "Then bring a scripture from Allah which is more guiding than either of them (the Torah and the Qurʾān) that I may follow it, if you should be truthful."

(28:50) But if they do not respond to you and did bring such a scripture - then know that they only follow their [own] desires. And who is more astray than one who follows his desire without guidance from Allah ? Indeed, Allah does not guide the wrongdoing people.

(28:51) "And We have [repeatedly] conveyed to them the Qur'an that they might be reminded."

waṣṣalnā: explained as stated by Ibn ʿAbbās, and Mujāhid said it means: gave them a detailed account.

Ibn Zayd said it means: we linked to them the good of the world to the good of the Hereafter as if they have seen the Hereafter while they are still in the worldly lif. Scholars of semantics, on the other hand, said that it means: we repeatedly conveyed to them.

Al- Ḥasan recited it as waṣalnā, instead of waṣṣalnā, which is the recitation of the majority of reciters.

(28:52) "Those to whom We gave the Scripture before it - they are believers in it." This verse was revealed about those who believed from among the People of the Book.[1]

(28:53) "And when it the Qurʾān is recited to them, they say, "We have believed in it; indeed, it is the truth from our Lord. Indeed we were, [even] before it, Muslims [submitting to Allah]."""

(28:54) "Those will be given their reward twice for their belief in the earlier and later scriptures for what they patiently endured for the sake of adhering to their faith. Mujāhid said it was revealed about some of the People of the Book who embaced Islam and were subject to persecution as a result[2] and [because] they avert evil through good, and from what We have provided them they spend."

(28:55) "And when they hear ill speech, they turn away from it and say, "For us are our deeds, and for you are your deeds. Peace will be upon you; we seek not the ignorant.""

(1) They are a group from the People of the Book whom the disbelievers used to abuse, and they believed in the Qurʾān. I will mention the reason of revelation later on.

(2) See the commentary of Mujāhid and the Qurʾān text [28: 51-55] The verses were revealed concerning a group from the People of the Book who were on the right path, and when the Prophet (PBUH) was sent as a Messenger, they believed in him. They included ʿAbdullah ibn Salām, Rifāʿah Al-Quraẓiyy, Tamim Ad-Dāriyy and Salmān Al-Fāisiyy.

Al-Kalbiyy said: we seek not the religion of the ignorant. It was also said: we do not seek to engage in speech with the ignorant, or: we do not like to be ignorant.

(28:56) "Indeed, [O Muhammad], you do not guide whom you like, but Allah guides whom He wills. And He is most knowing of the [rightly] guided."

This verse was revealed about Abū Ṭālib.

[2137] Abū Muḥammad Al-Makhlidiyy informed me by way of dictation that Abū Ḥāmid Aḥmad ibn Muḥammad ibn Al-Ḥasan Al-Ḥāfiẓ related that ʿAbdur-Raḥmān ibn Bishr related that Yaḥyā ibn Saʿīd related via Yazīd ibn Kaysān that Abū Hāzim related via Abū Hurayrah that the Messenger of Allah (PBUH) said to his uncle: **"Say: There is no god but Allah, so that I will testify on your favor on the Day of Judgment on account of it."** He said: "Were it not for the women of the Quraysh taunting me for this, and saying: He said it only because his withstand the agony of death, I would surely comfort your eye by saying it." Thereupon, Allah Almighty reavealed: "Indeed, [O Muhammad], you do not guide whom you like, but Allah guides whom He wills."(1)

[2138] ʿAbdullah ibn Ḥāmid Al-Wazzān informed me that Makiyy ibn ʿAbdān informed him that Muḥammad ibn Yaḥyā and Aḥmad ibn Yūsuf As-Sulamiyy said that ʿAbdur-Razzāq related.

[2139] He said: Muḥammad ibn Al-Ḥusayn informed us that Aḥmad ibn Yūsuf As-Sulamiyy related that ʿAbdur-Razzāq related.

[2140] Abū Saʿīd Ḥamdūn informed us that Abu Ḥāmid ibn Ash-Sharqiyy related that Muḥammad ibn Yaḥyā related that ʿAbdur-Razzāq related via Maʿmar via Az-Zuhriyy via Saʿīd ibn Al-Musayyib via his father that the Prophet (PBUH) entered upon his uncle when he was on his death bed, and Abu Jahl ibn Hisham and ʿAbdullah ibn Abi Umayyah were there with him. The Prophet (PBUH) said: **"O uncle, say: there is no god but Allah,**

(1) [2137] Assessment of the reliability of the chain of transmission:
The narrators are trustworthy apart from Al-Makhlidi and Ibn Kaysān who are both Ṣadūq.
Authenticatio of Hadith:
Narrated by Muslim, Book of faith on the authority of Abu Huryrah, Chapter: Evidence That The Islam Of One Who Becomes Muslim On His Deathbed Is valid, So Long as The Death Throes Have Not Begun… (25).

a statement with which I will defend you before Allah." Abu Jahl and ʿAbdullah bin Umayyah said: "O Abu Ṭālib! Will you leave the religion of ʿAbdul Muṭṭalib?" He said (before he died): "I am on the religion of ʿAbdul Muṭṭalib." Therefore, Allah Almighty revealed: "Indeed, [O Muhammad], you do not guide whom you like, but Allah guides whom He wills. And He is most knowing of the [rightly] guided."(1)

[2141] Al-Ḥusayn ibn Muḥammad ibn Fanjuwayh informed us that ʿAbdullah ibn Yūsuf ibn Aḥmad ibn Mālik related that Muḥammad ibn Ibrāhīm

Aṭ-Ṭayālisiyy related that Al-Ḥusayn ibn ʿAliyy Aṣ-Ṣadāʾiyy related that Ubayy related that Al-Faḍl ibn Al-ʿAbbās Al-Ḥāshimiyy related that ʿAbdul Wahhāb ibn ʿAbdul Majīd Ath-Thaqafiyy related that Yaḥyā ibn Saʿīd Al-Anṣāriyy related via Az-Zuhriyy via Muhammad ibn Jubayr ibn Muṭʿim that his father said: "No one heard the revelation being sent down upon the Messenger of Allah except for Abu Bakr Aṣ-Ṣiddīq. He came to the Prophet (PBUH) and found him receiving revelation. He heard the verse that reads: "Indeed, [O Muhammad], you do not guide whom you like, but Allah guides whom He wills. And He is most knowing of the [rightly] guided."(2)

(28:57) And they say, "If we were to follow the guidance with you, we would be swept from our land." This verse was revealed in relation to Al-Ḥārith ibn

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(1) [2038-2140] Assessment of the reliability of the chain of transmission:
No Jarh or Taʿdīl was mentioned about the two shaykhs of the compiler, the other narrators are trustworthy, and the hadith is authentic.
Authentication of report:
Narrated by Al-Bukhārī and Muslim. Al-Bukhārī narrated it in the Book of the Merits of the Anṣār with this chain of transmission and the same wording, Chapter: Story of Abū Ṭālib. Muslim narrated it in the Book of faith, Chapter: Evidence That The Islam Of One Who Becomes Muslim On His Deathbed Is valid, So Long as The Death Throes Have Not Begun (24).

(2) [2141] Assessment of the reliability of the chain of transmission:
It includes Aṭ-Ṭayālisī who is Matruk, Abu Al-Ḥusayn Aṣ-Ṣadāʾī who is slightly weak, and others whom I could not find.
Authentication of report:
Narrated by Aṭ-Ṭabarī in Jamiʿ Al-Bayān 20/92 on the authority of Ibn ʿAbbās. Al-Qurṭubī mentioned it in Al-Jāmiʿ li Aḥkām Al-Qurʾān 13/299, Aṭ-Ṭabarī also reported it in Ar-Riyāḍ An-Naḍirah (4816) from Ubayy and attributed it to Ibn Al-Bakhtarī.

ʿUthmān ibn Nawfal ibn ʿAbd Manāf. That is because he came to the Prophet (PBUH) and said: "Verily, we know that what you are calling to is the truth, but what prevents us from following you is our fear that the Arabs sweep us away from our land, since they are all against our situation and we have no power to confront them." Then, Allah Almighty revealed: And they say, "If we were to follow the guidance with you, we would be swept from our land meaning Makkah.

In refutation, Allah Almighty says: Have we not established for them a safe sanctuary that is because the Arab tribes in the pre-Islamic era of ignorance used to attack one another and kill one another, while the people of Makkah lived in safety thanks to the sacredness of the sanctuary.

to which are brought the fruits of all things. The reciters of Madinah as well as Yaʿqūb recited tujbā, in reference to the fruits, and this recitation is the one chosen by Abū Ḥātim. The others recited it with a yāʾ, yujbā in reference to 'all things' which is the choice of Abū ʿUbayd as provision from Us? But most of them do not know."

(28:58) And how many a city have We destroyed that was insolent in its [way of] living, they tyrannized and disbelieved in their Lord. ʿAṭāʾ ibn Abi Rabāḥ said: "They lived in insolence, as they were eating from the provision Allah Almighty granted them, yet worshipping idols and those are their dwellings which have not been inhabited after them except briefly they were scantily inhabited, and most of them were ruins.

Ibn ʿAbbās said: They were inhabited only by travellers and passers-by for only one day or part thereof. And it is We who were the inheritors. This is similar to Allah's saying: "Indeed, it is We who will inherit the earth and whoever is on it, and to Us they will be returned." (19:40) and "And to Allah belongs the heritage of the heavens and the earth." (3:180).

(28:59) And never would your Lord have destroyed the cities for their injustice and disbelief until He had sent to their mother Makkah a messenger reciting to them Our verses. And We would not destroy the cities except while their people were wrongdoers disbelievers.

(28:60) "And whatever thing you [people] have been given - it is [only for] the enjoyment of worldly life and its adornment. And what is with Allah

is better and more lasting; so will you not use reason?" Abu ʿAmr recited yaʿqilūn (will they not use reason), while the others recited it taʿqilūn (will you not use reason).

(28:61) Then is he whom We have promised a good promise which he will obtain like he for whom We provided enjoyment of worldly life [but] then he is, on the Day of Resurrection, among those presented [for punishment in Hell]? Similar to it is the saying of Allah Almighty: "If not for the favor of my Lord, I would have been of those brought in [to Hell]." (37:57).

Mujāhid said: "This verse was revealed in relation to the Prophet (PBUH) and Abū Jahl ibn Hishām. Muhammad ibn Kaʿb said it was revealed about Hamzah and ʿAliyy and about Abū Jahl. According to As-Suddiyy, it was revealed about ʿAmmār, may Allah be pleased with him, and Al-Walīd ibn Al-Mughīrah.

(28:62) And [warn of] the Day He will call them and say, "Where are My 'partners' which you used to claim?" in the world that they are my partners.

(28:63) Those upon whom the word will have come into effect will say, They are those upon whom the chastisement will have become due. They are the heads of disbelief as stated by Al-Kalbiyy, while others said they are the devils "Our Lord, these are the ones we led to error. We led them to error just as we were in error. We declare our disassociation [from them] to You. They did not used to worship us."

(28:64) And it will be said (to the disbelievers from among mankind), "Invoke your 'partners' " and they will invoke them; but they will not respond to them, and they will see the punishment. If only they had followed guidance! The response of 'if' is omitted, and the meaning is: if they had followed the guidance they would not have s een the punishment. According to other view: when they see the punishment, they will wish they have followed the guidance.

(28:65) And [mention] the Day He will call them and say, "What did you answer the messengers?"

(28:66) But the information news, excuses and arguments will be unapparent unclear to them that Day because Allah gave them respite in the worldly life and warned them, so there will be no excuses or arguments for

them on the Day of Judgment, so they will not [be able to] ask one another. They will not be able to answer. Qatādah said: they will have no arguments. Other said that they will be silent, and will not ask one another. Mujāhid said: "They will not seek deliverance for the sake of their kinship as they used to do in the worldly life as similar to the saying of Allah Almighty: "Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another." (23:101).

(28:67) "But as for one who had repented, believed, and done righteousness, it is promised by Allah that he will be among the successful."

(28:68) And your Lord creates what He wills and chooses; this is the response to the statement of Al-Walīd ibn Al-Mughīrah: ""Why was this Qur'an not sent down upon a great man from [one of] the two cities?"" (43:31) Allah told them that He does not send messengers based upon their choice. Reciters have two approaches regarding this verse: The first is to join this sentence to the next: mā kāna lahumu-l-khiyarah, and consider mā a synonym of alladhi (what), so the meaning is: And your Lord creates what He wills, and chooses what is good for them. The second is to end the first sentence with 'chooses' and start the following one: mā kāna lahumu-l-khiyarah, considering mā to be a negation article, so the meaning is: they have no right to choose. In my view, this opinion is more correct and preferable as it is supported by Allah's saying: "It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair." (33:36)

[2142] Abū Al-Qāsim Al-Ḥasan ibn Muḥammad ibn Ḥabīb reported that Abū Jaʿfar Muḥammad ibn Ṣāliḥ reported that Ḥammad ibn ʿAliyy Al-Bakrāwiyy cited some poetic lines that read:

Rely upon the Most Merciful in all your needs

He is the One Who decides and decrees

Whenever the Owner of the Throne wills something for His slave

It inevitably befalls him, and he has no choice

And one may be doomed from where he expects safety

And may be saved, by Allah's grace, from where he expects evil.(1)

[2143] Al-Ḥasan ibn Muḥammad said that Abū Al-Fawāris Ḥunayf ibn Aḥmad ibn Ḥunayf Aṭ-Ṭabariyy recited poetic lines that read:

Man is prone to boredom, but the Lord is the One Who decrees

Time fluctuates between good and evil, but provision is designated

All good lies in what our Creator chooses

But the choice of others is misery and misfortune(2)

Saʿīd ibn Al-Musayyib reported on the authority of Jābir ibn ʿAbdullah that the Prophet (PBUH) said: **"Indeed, Allah Almighty has chosen my companions over the the whole worlds except prophet and messengers, He has chosen from my companions four of them: Abu Bakr, ʿUmar, ʿUthmān and ʿAliyy whom He preferred over the whole worlds and made the best of my companions, and in all of them there is good. He has chosen my nation over the other nations, and chosen for me four generations of my nation: the first three generations successively, and the fourth is separate."**

[2144] Ibn Fanjuwayh informed us that Ibn Shanabah related that Jaʿfar ibn Aḥmad Al-Wāṣiṭiyy related that ʿUbayd related that Yūsuf ibn Yaʿqūb An-Nabliyy related that Sufyān ibn ʿUyaynah related that ʿAmr ibn Dīnār related via Wahb ibn Munabbih who related that his brother said regarding the saying of Allah Almighty: And your Lord creates what He wills and chooses: "He chose sheep over goats and chose pigeons over other birds."(3) Exalted is Allah and high above what they associate with Him.

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(1) [2042] Assessment of the reliability of the chain of transmission:
It includes the shaykh of the compiler who is said to have been judged as a liar by Al-Ḥākim.
Authentication of report:
Narrated by Al-Bayhaqī in Shuʿab Al-Imān 1/233 (252), Dīwān Al-Ḥamāsah by Al-Buḥturī 1/300 with the first and last line without attributing them to anyone.

(2) [2143] Assessment of the reliability of the chain of transmission:
It includes the shaykh of the compiler whom Al-Ḥākim questioned his reliability, and Abu Al-Fawāris whom I could not find.
Authentication of report:
Narrated by Al-Bayhaqi in Shuʿab Al-Imān (253), and I could not verify who said it.

(3) [2144] Assessment of the reliability of the chain of transmission:
There are narrators for whom no Jarh or Taʿdil is available, and others whom I could not find.

(28:69) "And your Lord knows what their breasts conceal and what they declare."

(28:70) "And He is Allah ; there is no deity except Him. To Him is [due all] praise in the first [life] and the Hereafter. And His is the [final] decision, and to Him you will be returned."

(28: 71) "Say, "Have you considered: if Allah should make for you the night continuous until the Day of Resurrection without daylight, what deity other than Allah could bring you light? Then will you not hear?""

(28:72) "Say, "Have you considered: if Allah should make for you the day continuous until the Day of Resurrection without night, what deity other than Allah could bring you a night in which you may rest? Then will you not see?""

(28:73) "And out of His mercy He made for you the night and the day that you may rest therein and [by day] seek from His bounty and [that] perhaps you will be grateful." Meaning: He made for you the night to rest and the day to seek from His bounty.

(28:74) "And [warn of] the Day He will call them and say, "Where are my 'partners' which you used to claim?""

(28:75) And We will extract from every nation a witness, their messenger who was sent to them as attested to by the saying of Allah Almighty: "So how [will it be] when We bring from every nation a witness" (4:41) and "And [mention] the Day when We will resurrect from every nation a witness." (16:84) and say, "Produce your proof," and they will know at that time that the truth, i.e.oneness, truthfulness and conclusive argument belongs to Allah , and lost from them is that which they used to invent.

(28:76) Indeed, Qarun was from the people of Moses,

Authentication of report:

I have not found it. I say: This is an interpretation of the verse in a way that is not correct, and the correct interpretation is that the verse generally indicates that creation and choice belong exclusively to Allah, so that whatever He wills, exists, and what He does not will, does not exist. Therefore, all matters are in His Hands, the good and evil thereof, Glorified Be He. Refer to: Ibn Kathīr's Tafsīr Al-Qurʾān Al-ʿAẓīm 10/479.

He was his cousin, namely, the son of his paternal uncle since his name was Qārūn ibn Yaṣhar ibn Fāhath ibn Lāwī ibn Yaʿqūb, while Mūsā's name is Mūsā ibn ʿImrān ibn Fāhath as stated by most of Qurʾān commentators. Ibn Isḥāq said: "Yaṣhar ibn Fāhath married Sumayyah bint Tabāwīt ibn Barkiyā ibn Yanshān ibn Ibrāhīm, and she gave birth to ʿImrān ibn Yaṣhar and Qārūn ibn Yaṣhar. ʿImrān later married Najīb bint Shāmwiyā ibn Barkiyā ibn Banshān and gave birth to Hārūn ibn ʿImrān and Mūsā ibn ʿImrān, peace be upon them both. So, according to Ibn Isḥāq, Mūsā is the son of Qārūn's brother, and Qārūn is his uncle from the side of his father and mother. Qatādah said: "He was called "the luminous" due to his good looking. There was no one among the Children of Israel who was more well-versed in reading the Torah than him, yet he was a hypocrite just like As-Sāmiriyy but he tyrannized them.

[2145] Ibn Fanjuwayh informed me that Mūsā ibn Ahmad related that Al-Ḥasan ibn ʿAluwayh related that Ismāʿil ibn ʿ Īsā

related thhat Al-Musayyib said regarding Indeed, Qarun was from the people of Moses,: "He was a ruler that Pharaoh appointed over the Children of Israel, but he used to wrong and oppress them."(1)

Ibn ʿAbbās said: "Pharaoh made him a ruler of the Children of Israel when he was in Egypt." Saʿīd further narrated that Qatādah said: "He tyrannized over them by the abundance of his wealth and offspring," or by his arrogance and extravagance as stated by Shaybān. ʿAṭāʾ Al-Khurāsāniyy and Shahr ibn Ḥawshab said: "His garments were a handspan longer than theirs."

And We gave him of treasures whose keys would burden a band of strong men;

The keys were too heavy to be carried by a band of strong men. There are different reports about the number of such men, Mujāhid said they were from

(1) [2145] Assessment of the reliability of the chain of transmission:
Very weak chain of transmission. It includes Al-Musayyib who is Matruk, and Mūsā whom I could not find.
Authentication of report:
Al-Qurṭubī mentioned it in Al-Jāmiʿ li Aḥkām Al-Qurʾān 13/310, Al-Baghawī attributed it in Maʿālim At-Tanzīl 6/220 to Ibn Isḥāq, and Ath-Thaʿālibī attributed it in his Tafsīr to the compiler.

five to ten men, Qatādah said they were from ten to forty, Abū Ṣāliḥ said they were forty men and ʿIkrimah said that some estimated them as forty and others as seventy.

Aḍ-Ḍaḥḥāk reported from Ibn ʿAbbās that they were from three to ten, and it was also said that they were sixty.

Jarīr reported from Manṣūr that Khaythamah said: "I found in the Gospel that the keys of the treasures of Qārūn were as heavy as sixty mules, nothing of such keys exceeded the size of a finger, and each of them opens a treasure."(1)

Mujāhid said: "The keys were made of camel skins, and it is said that Qārūn used to carry the keys of his safes wherever he went, They were made of iron, but when they were too heavy for him, they were made of wood, and when they were too heavy for him, they were made from cowhide on the size of fingers. They were carried with him on forty mules." Some were of the opinion that the keys refer to the safes, which is the opinion adopted by Abū Ṣāliḥ.

Ḥuṣayn narrated from Abū Razīn: "If only one key was for the people of Kufa, it would be sufficient for them." He meant the treasures.

thereupon his people from the Children of Israel said to him, "Do not exult do not act with insolence. Similar to it is the saying of Allah Almighty: "Indeed, he is exultant and boastful –" (11:10)

A poet once said:

(And I am not exultant when life pleases me

Nor am I impatient when it goes the other way)

He means that he does not behave insolently, because mere happiness is not disliked or blameworthy.

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(1) Assessment of the reliability of the chain of transmission:
Its narrators are trustworthy.
Authentication of report:
Narrated by Aṭ-Ṭabarī in Jāmiʿ Al-Bayān 20/107, and in Tarikh Al-Muluk wa Ar-Rusul 1/444. Al-Baghawī mentioned it in Maʿālim At-Tanzīl 6/220, Az-Zamakhsharī in Al-Kashshāf 3/190, Ibn ʿAṭiyyah in Al-Muḥarrar Al-Wajīz 4/299, Al-Qurṭubī in Al-Jāmiʿ li Aḥkām Al-Qurʾān 13/313, Ibn Kathīr in Tafsīr Al-Qurʾān Al-ʿAẓīm, and As-Suyūṭī attributed it in Ad-Durr Al-Manthūr to Saʿīd ibn Mansūr and Ibn Al-Mundhir, and Al-Alūsī in Rūḥ Al-Maʿāni, all of them on the authority of Khaythamah.

Indeed, Allah does not like the exultant, those who behave arrogantly and insolently and do not show gratefulness to Allah for what He bestowed upon them.

[2146] Ibn Fanjuwayh informed me that Manṣūr ibn Jaʿfar An-Nahāwandiyy related that Aḥmad ibn Yaḥyā ibn Al-Jārūd related that Muḥammad ibn ʿAmr ibn Hanān via Baqiyyah that Mubashshir ibn ʿAbdullah said regarding Allah's saying: "Do not exult i.e. do not corrupt. Indeed, Allah does not like the exultant the corrupts.[1]

(28:77) But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world. Muhāhid and Ibn Zayd said: "Do not fail to do good deeds in your life that would save you from the punishment of Allah on the Hereafter, as narrated by ʿAliyy ibn Abi Ṭalḥah on the authority of Ibn ʿAbbās. ʿAliyy, may Allah be pleased with him, said: "Do not forget to use your health, strength, energy and richness to seek the Hereafter." Al-Ḥasan further said: "Do not forget to seek what suffices you from what Allah has made lawful to you."

[2147] ʿAbdullah ibn Ḥāmid informed me that Ḥāmid ibn Muḥammad related that Aḥmad ibn ʿAliyy Al-Khazzāz related that Saʿīd ibn Salamah related that Khalaf ibn Khalīfah related that Manṣūr ibn Zādhān said regarding Allah's saying: and [yet], do not forget your share of the world what is meant here is your sustenance and that of your family[2], or the shroud since it is one's share from the world as he departs it.

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(1) [2146] Assessment of the reliability of the chain of transmission:
It includes narrators whom I could not find.
Authentication of report:
I could not find it. Al-ʿAyni mentioned it in ʿUmdat Al-Qārī 15/310, and Al-Qurṭubī in Al-Jāmiʿ li Aḥkām Al-Qurʾān 13/313.

(2) [2147] Assessment of the reliability of the chain of transmission:
It includes narrators whom I could not find.
Authentication of report:
I could not find it. Rather, Imam Ahmad narrated in Az-Zuhd on the authority of Mansūr that he said about Allah's saying: and [yet], do not forget your share of the world: 'your share' here does not refer to a worldly interest, instead, your share is your life; you must do good deeds in your life that would save you in the Hereafter."

And do good to people as Allah has done good to you. And desire seek not corruption in the land. Indeed, Allah does not like corrupters."

(28:78) He Qārūn said, "I was only given it because of knowledge I have." Which Allah taught me when He saw that I deserve it, and He made me superior to you with such enormous wealth, just as He made me superior to you by knowledge and others.

It was said that he had knowledge of chemistry. Saʿīd ibn Al-Musayyib said: Mūsā, peace be upon him, had knowledge of chemistry, and taught a third of such knowledge to Yūshaʿ ibn Nūn, a third of it to Kālib ibn Yūfannā, and a third to Qārūn. But Qārūn deceived them until he added their knowledge to his. It is reported that Allah Almighty taught Mūsā, peace be upon him, knowledge of chemistry, so he, peace be upon him, taught it to his sister who taught it to Qārūn, and that was the reason for what he said about himself.

It was also said that Qārūn said: I was only given it because of knowledge I have on managing trade, agriculture and all kinds of gains.

The following reports explain the reason for him collecting such wealth:

[2148] Al-Ḥusayn ibn Muḥammad ibn Al-Ḥusayn ibn ʿAbdullah related that ʿAbdullah ibn Yūsuf ibn Aḥmad related that Muḥammad ibn Mūsā Al-Ḥalawāniyy related that Khuzaymah ibn Aḥmad related that Aḥmad ibn Abi Al-Ḥawāriyy said that he heard Abu Sulaymān Ad-Dārāniyy say: "Satan appeared to Qārūn, who had locked himself in a mountain for forty years worshiping Allah Almighty. When he surpassed the Children of Israel in worship, Satan sent his devils to him, but they did not have power over him, so he appeared to him in the form of a devout worshipper, and Qārūn maintained his course of constant worship. Satan kept on overpowering and exceeding him in worship until Qārūn submitted to him. Satan said to him: 'O Qārūn, we are quite sufficient to each other, so do not attend a congregation with the Children of Israel, visit their sick, or escort their funerals.' He made him leave the mountain to the synagogue, where food were brought to them. Satan said: 'O Qārūn, we should not be dependent on the Children of Israel.' Qārūn said: 'Do you have any opinion?' He said: 'We earn on Friday and worship the rest of week,' which they did. Then Satan said to Qārūn: 'Shall we remain as such?' Qārūn said: 'What do you say about that?' He said: 'We earn on a day, worship on a day and give charity.' When they did so, Satan

retrieted and left Qārūn before who the gates to richness were opened and gained enormous wealth.(1)

[2149] Ibn Fanjuwayh informed us that Mūsā related that Al-Ḥasan ibn ʿAluwayh related that Ismāʿīl ibn ʿĪsā related that Al-Musayyib ibn Sharīk said: "His keys are his safes which amounted to four hundred millions."(2)

Allah Almighty says: Did he not know that Allah had destroyed before him of generations who were disbelievers those who were greater than him in power and greater in accumulation [of wealth]? But the criminals, about their sins, will not be asked

Qatādah said: "They will enter Hell without reckoning." Mujāhid said: "The angels will not ask about them because they know them by their signs."

(28:79) So he came out before his people in his adornment Jabir ibn ʿAbdullah said it was crimson garments, whereas An-Nakhaʿiyy and Al-Ḥasan said: He wore red garments.

Mujahid said: On white jades with saddles of purple and golden colors. Muqātil also used to tell us: On a white mule with a saddle of gold on it. He was accompanied by four thousand horsemen with purple garments and purple saddles, along with three hundred white maidservants wearing ornaments and red robes and riding on white mules. Those who desired the worldly life said, "Oh, would that we had like what was given to Qarun. Indeed, he is one of great fortune.

(28:80) But those who had been given knowledge said, "Woe to you! The reward of Allah is better for he who believes and does righteousness. And none are granted it such a wise statement except the patient for obeying Allah and restraining themselves from worldly adornments.

(28:81) And We caused the earth to swallow him and his home

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(1) [2148] Assessment of the reliability of the chain of transmission:
It includes those whom I did not find.
Authentication of report:
I did not find it.

(2) [2149] Assessment of the reliability of the chain of transmission:
Al-Musayyib is Matruk and I did not find Mūsā.
Authentication of report:
Not found with a chain of transmission.

Those who had knowledge of the ancient nations' news said: Qārūn was the most knowledgeable of the Children of Israel after Mūsā and Hārūn, peace be upon them, and the most skillful of them in reading the Torah. He was the most beautiful and the richest of them. So, he transgressed and tyrannized over them until he was ruined. The reason for his tyranny was the abundance of his wealth. It was also said: His tyranny and disobedience started when Allah Almighty commanded Mūsā, peace be upon him, to order his people to attach four threads to their garments, at each end of the garment, a green thread like the color of the sky. Mūsā, peace be upon him, said: O Lord, why do you order the Children of Israel to attach these green threads in their garments? Allah Almighty said: The children of Israel are in heedlessness, and I want to make a mark for them in their clothes by which they would be reminded when they look at the sky and know (that I am sending down) from it My words. Then Mūsā said: O Lord, will you not order them to make the whole robes green, for the Children of Israel would belittle the matter of these threads. Then his Lord, the Mighty and Majestic, said: Oh Mūsā, When I command a small matter, it is not small in fact, and if they do not obey me in a small matter, they will not obey me in a big matter. Mūsā, peace be upon him, called the Children of Israel and said to them: Indeed, Allah, the Mighty and Majestic orders you to attach green threads to your garments like the color of the sky in order for you to remember your Lord when you see them, the Children of Israel did what Mūsā, peace be upon him, commanded them to do, but for Qārūn who was too arrogant to comply and said that only masters did that to their slaves in order to make them distinct from others. This was the beginning of his disobedience and tyranny. Then, when Mūsā, peace be upon him, crossed the sea with the Children of Israel, he appointed Hārūn, peace be upon him as responsible for the altar. The Children of Israel brought their gifts and gave it to Hārūn, peace be upon him, then a fire would descend from the sky and devour the offerings. Qārūn was upset because of that and said to Mūsā, peace be upon him: 'O Mūsā, you are granted the divine Message and Hārūn is responsible for the altar. I have got nothing although I am more skillful than you in reading the Torah. That is something I cannot tolerate.' Mūsā, peace be upon him, said: 'By Allah, I did not appoint Hārūn to that position, but it was Allah who appointed him.' Qārūn said

to him: 'I will not believe you until you show me a proof.' Mūsā, peace be upon him, gathered the chieftains of the Children Israel and asked them to give him their staffs, which he collected in bundle and threw in his dome where he used to worship Allah Almighty. They remained there guarding their staffs until morning when surprisingly they found fresh green leaves of almond tree had grown on Hārūn's staff. Thereupon, Mūsā, peace be upon him, asked Qārūn: 'What do you say about that?' to which he replied: 'This is not stranger than the magic works you have done.'

Qārūn kept away from Mūsā, peace be upon him, and his followers, while Mūsā, peace be upon him, maintained good terms with him given the ties of kinship between them. Despite that, Qārūn spared no effort to abuse Mūsā, peace be upon him, and his hostility towards intensified day after day. He grew more and more tyrannic and aggressive until he built a house for himself and made for it a door from gold, and coated its walls with gold sheets. The chiefs of the Children of Israel used to pass by his house by day and night, and he would offer them food. They would in turn talk to him, and laugh with him.

Ibn ʿAbbās said: 'When the obligation of alms was revealed (to Mūsā, peace be upon him), Qārūn came to him, and agreed with him to pay one dinar out of every thousand dinars, one dirham out of every thousand dirhams, one sheep out of every thousand sheep, and one thing out of every thousand things. Then he returned to his house and counted that, and found it so much, so he did not accept it. Then he gathered the Children of Israel and said to them: 'O Children of Israel, verily Mūsā has commanded you to do so many things, so you obeyed him, and now he wants to take your money.' They said to him: 'You are our chief and master, so command us to do whatever you wanted.' He said: 'I command you to agree with so-and-so, the prostitute and give her money in return for accusing Mūsā of committing adultery with her, for if she does that, the Children of Israel will revolt against him and reject him.' They called her and Qārūn gave her a thousand dirhams, it was said: a thousand dinars, and it was said: a bowl of gold. Other narration said that he gave he authority and said to her that he would offer her financial support in return for accusing Mūsā of committing adultery with her when the Children of Isreal would come on the next day. When it was the next day, Qārūn gathered the Children of Israel, then when Mūsā, peace be upon him, came Qārūn said

to him: 'The Children of Israel have gathered and are waiting for you to go out and tell them about what you order them to do and forbid them to do. He went out to address them and they were standing in a vast area. He said: 'Whoever commits theft, we will cut off his hand and whoever slanders we will flog him eighty times, and whoever commits adultery while he does not have a wife, we flog him a hundred times until he dies.' Qārūn said to him: 'Even if it was you?' He, peace be upon him, said: 'Even it was me,' he said: 'The Children of Israel claim that you committed adultery with so-and-so,' Mūsā, peace be upon him, said: 'Call her, and if she says so, then it is as she says.' Mūsā said to her: O so-and-so, did I do to you what they say, and he warned her of the gravity of the situation and asked her by the One who parted the sea for the Children of Israel and revealed the Torah to Mūsā, to say nothing but the truth. Allah Almighty willed success for her, and she said to herself: 'I will repent today from abusing the Messenger of Allah.' She said to Mūsā : 'No, they are liars, but Qārūn paid me money to make such an accusation against you.' Thereupon, Mūsā, peace be upon him, fell down in prostration, weeping and saying: 'Oh Allah, if I am your messenger, inflict Your anger upon them for the sake of me.' Allah Almighty inspired to Him to command the earth to do whatever he wished, for it would obey him anyway. Mūsā, peace be upon him, said: 'O Children of Israel, Allah has sent me to Qārūn as He sent me to Pharaoh, so whoever is with him should stay in his place, and whoever is with me should go away.' They all went away apart from two men who remained with Qārūn. Then, Mūsā, peace be upon him, ordered the earth to swallow them and it swallowed them up to their knees. Mūsā, peace be upon him, again said: 'O earth, swallow them!' It swallowd them up to their necks, while Qārūn and his two companions were pleading to Mūsā, peace be upon him, and asking him by Allah and kinship for seventy times as mentioned by reports, but each time Mūsā, peace be upon him, would not even turn his face towards him due to his severe anger. Then he finally said: 'O earth, swallow them,' so the earth was folded upon them. At that moment, Allah inspired to Mūsā, peace be upon him: 'O Mūsā, how harsh you are, they asked your help seventy times, yet you did not show them mercy or help. By My might, were they to call upon me, they would find Me Near and Responsive.'

Qatādah said: 'We were told that he will be sinking down into the earth until the Day of Judgment, not reaching its bottom.'

They added: 'The Children of Israel kept saying secretly to one another that Mūsā only made such supplication against Qārūn to take hold of his house, treasures and wealth. So, Mūsā, peace be upon him, invoked Allah Almighty to order the earth to swallow Qārūn's house and wealth. Allah Almighty inspired Mūsā, peace be upon him, that He would never return the earth after him as it had been before that incident." That is a detailed account of Allah's saying: "And We caused the earth to swallow him and his home. And there was for him no company to aid him other than Allah , nor was he of those who [could] defend themselves."

(28:82) And those who had wished for his position the previous day began to say, "Oh, how Allah extends provision to whom He wills of His servants and restricts it!

Scholars provided variant explanation of 'way-kaʾanna'; Mujāhid said it means: do you not know?, while Qatādah said it means: do you not see? Al-Farrāʾ, on the other hand said that it is an expression that denotes affirmation, which is similar to the explanation of Ibn ʿAbbās and Al-Ḥasan who said that it is a word used for commencement and confirmation of speech. Al-Muʾarrij was of the view that it denotes astonishment, and Quṭrub said that it is originally 'waylak' (woe to you) but the lām is omitted.

Others said that it is used for evoking the attention of the listener, like alā and ammā, while Al-Qutaybiyy said it is a word used for expressing sympathy as per the language of Ḥimyar.

Sībawayh, on the other hand, said that he asked Al-Khalīl about it and he answered that 'way' is a word for evoking attention and is separate from 'kaʾanna', implying request and acknowledgemnt.

If not that Allah had conferred favor on us, He would have caused it to swallow us. Yaʿqūb and some of the reciters of the Levant recited 'khasafa', while the recitation of the majority of reciters is 'khusifa', Oh, how the disbelievers do not succeed!"

(28:83) That home of the Hereafter We assign to those who do not desire exaltedness upon the earth arrogance and tyranny or corruption. Ibn Jurayj and Muqātil said that corruption refers to committing disobedience, ʿIkrimah and Muslim Al-Baṭīn said that corruption is to take other's property without right, and Al-Kalbiyy said that it is to call others to worship others than Allah.

And the [best] outcome is for the righteous. According to Qatādah, it is Paradise.

(28:84) Whoever comes [on the Day of Judgement] with a good deed will have better than it; and whoever comes with an evil deed - then those who did evil deeds will not be recompensed except [as much as] what they used to do.

(28:85) Indeed, [O Muhammad], He who imposed upon you the Qur'an faraḍa is explained by most of commentators as 'revealed will take you back to a place of return Mujāhid and Al-ʿAwfiyy said that it is Makkah as reported from Ibn ʿAbbās, whereas Al-Qutaybiyy said that maʿād is the person's home land to which he returns. Muqātil said: "The Prophet (PBUH) got out of the cave at night and migrated from that destination to Medina. He took a different route for fear of being pursued by the disbelievers. When he felt safe and returned to the original route, he alighted at Al-Juḥfah between Makkah and Medina and recognized the way to Makkah, so he yearned for it, being the birth place of him and his forefathers. Jibrīl, peace be upon him, came to him and said: 'Do you long for your home land and birth place?' He (PBUH) said: 'Yes.' Jibrīl, peace be upon him, said: 'Indeed, Allah Almighty says: "He who imposed upon you the Qur'an will take you back to a place of return" so you will return to Makkah, triumphant.'" Muqātil said that Aḍ-Ḍaḥḥāk narrated from Ibn ʿAbbās that this verse was revealed in Al- Juḥfah, not in Makkah or Madinah.[1] Jābir narrated from Abū Jaʿfar: "I went with my father to Abū Saʿīd Al-Khudriyy to ask him about the verse that reads: "will take you back to a place of return" and he said that a place of return means death, which is

(1) Assessment of the reliability of the chain of transmission:
It is weak as it includes Muqātil.
Authentication of report:
See: Tafsir Muqātil 3/359. Ibn Kathir mentioned it in Tafsīr Al-Qurʾān Al-ʿAẓīm 10/490, and attributed it to Aḍ-Ḍaḥḥāk. Then he said: "This statement of Aḍ-Ḍaḥḥāk implies that this verse is Medinan, even though the surah as a whole is Meccan. And Allah knows best."

also narrated by Saʿīd ibn Jubayr from Ibn ʿAbbās. Al-Ḥasan, Az-Zuhriyy and ʿIkrimah said that it is the Day of Judgment, while Abū Ṣāliḥ and Abū Mālik said that it is Paradise.

[2150] ʿAbdul Khāliq ibn ʿAliyy informed us that Abū Bakr ibn Khanb related that Yaḥyā ibn Abī Ṭālib related that ʿAmmār ibn Kathīr related that Al-Fuḍayl related via Layth that Mujāhid said about Allah' saying: "will take you back to a place of return": "To Paradise."(1) Say, "My Lord is most knowing of who brings guidance and who is in clear error."

(28:86) And you were not expecting that the Book would be conveyed to you, but [it is] a mercy from your Lord some scholars of Qurʾān semantics said that this verse is a delayed completion of the previous one, so the meaning is: indeed He Who imposed the Qurʾān upon you, while you were not expected that it would be revealed to you, He will take you to a place of return So, do not be an assistant to the disbelievers.

(28:87) And never let them avert you from the verses of Allah after they have been revealed to you. And invite [people] to your Lord. And never be of those who associate others with Allah.

(28:88) And do not invoke with Allah another deity. There is no deity except Him. Everything will be destroyed except His Face which is interpreted as: except Him, according to Mujāhid. Aṣ-Ṣādiq said that it stands for His religion, and Abū Al-ʿĀliyah said that it refers to what is intended for Allah's pleasure.

[2151] ʿAbdullah ibn Ḥāmid Al-Wazzān informed us via Ibn Shādhān via Jabghawayh via Ṣāliḥ ibn Muḥammad via Jarīr via Al-Aʿmash via ʿAmr ibn Murrah via Shahr ibn Ḥawshab that ʿUbādah ibn Aṣ-Ṣāmit said: "The world will be brought on the Day of Judgment, then it will be said: 'Set apart what

(1) [2150] Assessment of the reliability of the chain of transmission:
Authentication of report:
Narrated by Aṭ-Ṭabarī in Jāmiʿ Al-Bayān 20/125, its chain of transmission includes Yahya ibn Yamān who is Ṣadūq, devout worshipper, yet makes a lot of mistakes.

was intended for the sake of Allah Almighty.' When that will be done, all that remains will be thrown into the Fire."(1)

[2152] With the same chain of narration, it is reported from Ṣāliḥ via Sulaymān ibn ʿamr via Sālim Al-Afṭas via Al-Ḥasan and Saʿīd ibn Jubayr both via ʿAliyy ibn Abī Ṭālib, may Allah be pleased with him, that once a man asked him for something which he did not give him. The man said: "I am asking you to give it to me for Allah's Face." ʿAliyy said: "You are a liar, It is not by Allah's Face for Allah's Face is the truth, do you not see the saying of Allah Almighty: Everything will be destroyed except His Face, which means the truth."(2)

Aḍ-Ḍaḥḥāk said: "Everything will be destroyed but for Allah, Paradise, Hell and the Throne." Ibn Kaysān commented: "Ecxept his dominion."

His is the judgement, and to Him you will be returned.

(1) [2151] Assessment of the reliability of the chain of transmission:
It includes Salih ibn Muhammad who is accused of lying and rejected. I could not find Jabghawayh, and no Jarh or Taʿdil was mentioned about the shaykh of the compiler.
Authentication of report:
Narrated by Hannād in Az-Zuhd 2/436 (858), Al-Bayhaqī in Shuʿab Al-Imān 5/338 (6848), As-Suyūṭī attributed it in Ad-Durr Al-Manthūr 5/473 to Ibn Abī Shaybah.

(2) [2152] Assessment of the reliability of the chain of transmission:
It includes Sulaymān ibn ʿAmr who is a liar, Ṣāliḥ ibn Muḥammad who is accused of lying and rejected, and Al-Ḥasan and Saʿīd who narrate Mursal narrations. See: Tuḥfat At-Taḥṣīl by Abū Zurʿah Al-ʿIrāqī (182).
Authentication of report:
I did not come across it, and perhaps the fact that Ibn Taymiyyah in Majmūʿ Al-Fatāwā 2/248 only attributed it to the compiler indicates that it is not found elsewhere.